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Clarendon Press Series

HOMER

ILIAD, BOOKS I–XII

D. B. MONRO

HENRY FROWDE, M.A.

PUBLISHER TO THE UNIVERSITY OF OXFORD

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HOMER

ILIAD, BOOKS I–XII

WITH AN INTRODUCTION, A BRIEF HOMERIC GRAMMAR, AND NOTES

BY

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PREFACE TO THE FIRST EDITION.

THE aim of this book is to furnish a companion volume to Mr. Merry's school edition of the Odyssey.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

OXFORD, *June* 17, 1884.

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INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

Date of Homer. It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

Fame and authority of Homer. Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon 'on account of the poetry of Homer, because it is all about Argos and the Argives' (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: *ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης*

Ἀγαμέμνων πυθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the *Iliad* (2. 553 f.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (*Rhet.* i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289–292, Od. 2. 227–230, and Od. 2. 351–2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomede holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem[1].

The attitude of **Thucydides** towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἴ τῳ ἱκανὸς τεκμηριῶσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the Iliad and Odyssey.

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

[1] The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomede is the ἀριστεύς or chief hero.' So in Thuc. 1. 9, ἐν τοῦ σκήπτρου τῇ παραδόσει means simply 'at the place where the σκήπτρου παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκτήτου ναυσί.

Hesiod and Homer,' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as **Xenophanes**, who flourished about 540–500 B.C. His verse—

ἐξ ἀρχῆς καθ' Ὅμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority [1].

The earliest instance of *quotation* from Homer is to be found in **Simonides** (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἓν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνήρ,
'οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet **Callinus** mentioned the ancient epic called the *Thebais*, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

Study of Homer. With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by **Theagenes** of Rhegium, a specimen of which is given by the Scholiasts on Il. 20. 67. We are told that he was the first who 'wrote about Homer,' and that he lived in the time of Cambyses (529–521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

[1] Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

Recitation by rhapsodists. Some additions to our knowledge of the earlier history of the Homeric poems may be derived from the notices that remain of the reciters or '**rhapsodists**' (ῥαψῳδοί),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of **Pindar**. In *Nem.* 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ὁμηρίδαι ῥαπτῶν ἐπέων ἀοιδοί). In *Isth.* 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ῥαβδὸν θεσπεσίων ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-ῳδός, 'a singer of stitched things,' *i.e.* (according to the most probable account of the term) of words 'woven' into metre: ῥάπτω being used as in a passage attributed to Hesiod :—

> ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ θεῖος Ὅμηρος
> μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.

But in the popular mind the word ῥαψῳδός was doubtless connected with the wand (ῥαβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of recitation of this kind is met with in **Delos**. It is referred to in a famous passage of

the Hymn to the Delian Apollo, which was evidently composed for the great πανήγυρις or religious gathering of the whole Ionic race in that sacred island. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men [1].'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators Lycurgus and Isocrates. 'Our fathers,' says Lycurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (ῥαψῳδεῖσθαι) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i.e.* of the rhapsodists), and in the education of the young' (*Panegyr.* c. 42) [2]. Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

[1] That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

> χαῖρ', ἑλικοβλέφαρε, γλυκυμείλιχε, δὸς δ' ἐν ἀγῶνι
> νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἔντυνον ἀοιδήν.

[2] Plato also refers to the recitation of ῥαψῳδοί at festivals as a matter for state regulation (*Leg.* p. 834 E).

tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

The Homeridae of Chios. In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled Ὁμηρίδαι; and the scholia *a.l.* tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist **Cynaethus** and his followers (οἱ περὶ Κύναιθον). From another source (Harpocration *s.v.* Ὁμηρίδαι) we learn that there was a 'kindred' (γένος, = the Latin *gens*) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a *gens* of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that these Homeridae were not known or remembered as rhapsodists. Had they been so their claim to Homeric descent could hardly have been doubted. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian *gens* that did make this claim.

What then, we may ask, does Ὁμηρίδαι signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers and the like. Thus Plato makes the

rhapsodist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (*Ion*, p. 530). So in the *Republic* (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae[1].' It is in this vague sense, then, that Pindar calls rhapsodists 'sons of Homer.' The statement of the scholiast, so far as it is more definite, is a mere inference from the poet's language.

The scholiast adds that Cynaethus first recited Homer at **Syracuse**, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been known at Syracuse at a much earlier time. But if it is taken strictly of rhapsodic recitation it is not improbable[2].

Date of 'rhapsody.' The result of the foregoing considerations seems to be that the *ῥαψῳδία* of historical times—the essential features of which were that several competing *ῥαψῳδοί* declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

[1] Cp. also Plato, *Phaedr.* p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom.

[2] Max. Tyr. 23, 5 ὀψὲ μὲν γὰρ ἡ Σπάρτη ῥαψῳδεῖ, ὀψὲ δὲ καὶ ἡ Κρήτη.

Homeric singers. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ἀοιδοί), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ῥαψῳδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρις, φόρμιγξ), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance are profoundly different [1]. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας.

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

[1] This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74–99 (*Die Unzulänglichkeit der Rhapsodenvorträge*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the few days of a popular holiday. Homeric poetry, in short, belongs to an age in which the art of the rhapsodist—which we find everywhere in the 6th century—was still unknown.

Poems attributed to Homer. Besides the Iliad and Odyssey, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the *Cypria*, on the ground of a contradiction which he finds between it and the Iliad. In another place he quotes 'Homer in the *Epigoni*' (4. 32), but implies a doubt whether that poem was really Homer's. We have already seen that the poet Callinus attributed the *Thebais* to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the *Capture of Œchalia* passed under the name of **Creophylus** of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the *Little Iliad* and the *Phocais* were said to have been given by Homer to **Thestorides** of Phocaea, with whom (according to the Phocæans) he lived for some time. And **Stasinus**, the reputed author of the *Cypria*, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the *Margites*, which is treated by Aristotle (*Poet.* 4) as undoubtedly Homeric. Several other light or sportive pieces (παίγνια) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, and the so-called *Epigrams*. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the *Hymns*, or προοίμια, if we may judge from the

reference of Thucydides (3. 104) to the Hymn to Apollo, were anciently supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name Ὅμηρος did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view[1].

Cyclic poems. Since the Iliad covers a very small part of the War of Troy—not including the actual taking of the city,—and the Odyssey deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly **Arctinus** of Miletus was the author of two poems, the *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (Ἰλίου πέρσις). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** of Mytilene, of which Ulysses appears to have been the hero. The *Cypria* related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the *Iliad*. Parallel to the Odyssey, again, but beginning

[1] Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the *κύκλος* also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the **κύκλος** intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).

at an earlier point, the *Nostoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of **Eugammon** formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (ἐπικὸς κύκλος), perhaps because it had a place in the round of subjects (τὰ ἐγκύκλια) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients[1].

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the Iliad and Odyssey, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of Æneas from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesileia, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

[1] It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

Wolf's theory of Homer. The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled *Prolegomena ad Homerum* was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the Iliad and Odyssey were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (*διασκευασταί*), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, *διασκευασταί*, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief or the only literature. The arguments on which he insisted were mainly the two following:—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.

The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf's theory, and probably had the largest share in the extraordinary success of the *Prolegomena*. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word 'nature.' There was an ancient distinction between 'natural law,' and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of 'natural rights' and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i. e. civilised) life had made impossible. A similar vein of speculation was carried into art and literature. 'Naturalness' was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the *Nibelungenlied*, and by the supposed parallel discovery of very ancient Celtic epics, the pretended 'poems of Ossian.' The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

on the Original Genius and Writings of Homer, a book which was enthusiastically praised in Germany. It was Wolf, however, who first showed the difficulty of reconciling them with the common opinion about the antiquity of Homer. He pointed out with unanswerable force (as it then seemed) that a poem of the length and artistic character of the *Iliad* or *Odyssey* could not be assigned to an age of primitive unwritten poetry—an age which was one of Homeridae and rhapsodists, not of books and literary cultivation.

The progress that has been made since Wolf's time in knowledge of the various groups of literature that may be classed together as 'popular,' has deprived these arguments of most of their force. The difference between 'popular' and 'cultivated' poetry is one of degree; and the importance of it depends upon the circumstances of the particular case. That the epics of an early civilisation must necessarily be short pieces—'lays' or 'ballads'—would hardly be maintained: and in any case there is no ground for the assumption that Homer is the poet of a civilisation incapable of sustained or artistic poetry. Mr. Matthew Arnold has most justly said that 'as a poet he belongs—narrative as is his poetry, and early as is his date—to an incomparably more developed spiritual and intellectual order than the balladists[1].' The difficulty of such a poet arising at so early a date is not at all met by breaking up the Iliad and Odyssey into lays or ballads; for the *disjecta membra* still exhibit the superiority of which Mr. Arnold speaks. But in fact all such reasoning fails, because we have no sufficient knowledge of the period in question. We cannot fix upon the century when Greece had emerged so far from the condition of barbarism as to be able to produce the Homeric poems. The argument that an *Iliad* was impossible in the rude times of the ninth or the tenth century B.C. is a mere argument *ad ignorantiam*.

The true ground, then, of Wolf's scepticism was the impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

[1] *On translating Homer, Last words*, p. 63.

said, outweighed the many other difficulties of his case[1]. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenues et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet[2].

The *prima facie* evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first *Greek* authority for it is Pausanias, who was contemporary with

[1] 'Saepius eadem repeto, sed identidem repetendum est illud *posse*, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxii).

[2] The series of authorities begins with **Cicero**, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (*primus Homeri libros, confusos antea, sic disposuisse dicitur ut nunc habemus*). So **Pausanias** (vii. 26), *Πεισίστρατος ἔπη τὰ Ὁμήρου διεσπασμένα τε καὶ ἄλλα ἀλλαχοῦ μνημονευόμενα ἠθροίζετο.* It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. In it he calls himself—

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, ὃς τὸν Ὅμηρον
ἤθροισα, σποράδην τὸ πρὶν ἀειδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i.e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by **Lycurgus.** Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (*σποράδην*). Again, we have seen that, according to Diogenes Laertius, there was a law of **Solon** providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic *Hipparchus* says that his hero, **Hipparchus,** son of Pisistratus, first brought the poems of Homer to 'this land' (viz. Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is *prima facie*

unhistorical. Lycurgus is probably not a historical person: and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so *a fortiori* are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue *Hipparchus*, it is evidently little more than a piece of flattery (conscious or unconscious) of the reigning Ptolemy.

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardy on the other[1].

G. Hermann, who was beginning to be known as a rising scholar when the *Prolegomena* appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the *Homeric Hymns* (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

[1] The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardy, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.

standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the 'Wrath' had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf's theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the 'starting of the web,' as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a 'Homer' arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of *interpolations* of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann's theory may appear to be no more than a slightly modified form of Wolf's. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original 'Homeric' poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years before the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays[1].' His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer[2].

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the Iliad and Odyssey might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the Iliad are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

[1] In his book *Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth*, Berlin, 1816—just twenty-one years after the *Prolegomena*, and twenty-one years before his own Homeric work.

[2] *Die homerische Kritik von Wolf bis Grote*, pref.

is the corner-stone of his theory. 'Saga'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays[1].

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a prize for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (1. 424),—this is a contradiction of which the primitive poet could not be guilty[2]. Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the *Nibelungenlied* is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

[1] 'Wer nicht begreift wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (*Betrachtungen*, xxiii).

[2] 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann [1], expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza [2]. Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the *a priori* improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the *Prolegomena*, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

Apologetic of Nitzsch. The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

[1] *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

[2] Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

a series of attacks made upon Wolf's theory by Gregor Wilhelm **Nitzsch**, of the University of Kiel, most of which appeared as instalments of his work entitled *De historia Homeri maximeque de scriptorum carminum aetate Meletemata* (1830–37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers are rich in material, and indeed will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the *form* and *compass* of the Iliad and Odyssey, he proved that these two poems must have reached something like their present state in quite pre-historic times—the *Iliad* before the time of Arctinus (who was of the eighth century B.C.), the *Odyssey* before the *Nostoi*, i. e. not later than the seventh century.

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with *short unwritten* pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage[1]. 'Homer' was no longer, as with Wolf, the author of

[1] 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis βουλῇ fuisset, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima

a short unwritten poem on the anger of Achilles, out of which the Iliad ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the Iliad and Odyssey, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

Grote's theory of the Iliad. Of the many solutions of Homeric problems which have been given to the world since the times of Nitzsch and Lachmann, the most important is undoubtedly the theory as to the composition of the *Iliad* proposed by Mr. Grote in his *History of Greece* (Part I, ch. xxi).

In his general views of Homer Mr. Grote may be said to be a follower of Nitzsch. Like Nitzsch he rejected Lachmann's manner of analysis, and regarded the poems as representing an advance from an earlier period of epic 'lays.' The *Iliad*, however, seemed to him to be a work in which the poet's original plan had been interfered with by later additions from the same or a different hand. This plan, he argued, is indicated in the first book, where Zeus consents to honour Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenerit, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).

till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II–VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleïs' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' *i. e.* of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseïs to be inflicted upon him,

The poet, however, evidently had no choice: and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomede, owe their place in the *Iliad* to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

The Chorizontes. The question whether the *Iliad* and *Odyssey* are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term *οἱ χωρίζοντες* was applied to those who 'separated' the Odyssey from the Iliad. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called *τὸ Ξένωνος παράδοξον*) and **Hellanicus**—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the *Odyssey* continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the Odyssey later than the Iliad: and this view is supported by the following among other considerations.

1. The subject of the Iliad must have received poetical treatment before that of the Odyssey: for the Iliad deals with the main story of the Trojan war, of which the Odyssey is a mere sequel.

2. The narrative of the Iliad (whatever may be the proportion of fact which it contains) is historical in character and tone; while the Odyssey is made up to a large extent of mere fairy tales. Originally these two elements were distinct: hence

the combination of them in the Odyssey must have been the work of time. The Ulysses of the Iliad—one of the leaders in a great national war—belongs to a wholly different sphere from the Ulysses of a popular tale (*Mährchen*) like that of the Cyclops. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the Iliad.

3. The Odyssey shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the Iliad, and is quite alien to its spirit. The quarrel of Ajax and Ulysses, the wanderings of Menelaus, the murder of Agamemnon, with other important events in the same part of the history, seem to be unknown to the poet of the Iliad.

4. The frequent references to 'singers' (*ἀοιδοί*) in the Odyssey, and to the Trojan war as the chief subject of song (cp. Od. 12. 189–191), compared with the almost total silence of the Iliad, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the Iliad had exercised a decisive influence.

5. The theology of the Odyssey is different from that of the Iliad, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. **Olympus**, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (Od. 6. 42 ff.). The messages of the gods are sent by **Hermes** (instead of Iris). **Aphrodite** has become the wife of Hephaestus. A species of immortality is promised to Menelaus (Od. 4. 561 ff.),—an anticipation of the later system of hero-worship[1]. **Delos** occurs in connexion with the worship of Apollo (Od. 6. 162), and **Pytho** (i. e. Delphi) is the seat of

[1] The alternate immortality of the **Dioscuri** (Od. 11. 298 ff.) and the apotheosis of Heracles (Od. 11. 601 ff.) might be added here: but the passages are probably interpolated.

an oracle (Od. 8. 80). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Aeolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phaeacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb *εἶθαρ*, the form *τύνη* (for *σύ*), the verbs *χραισμέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαιψηρός*, *ζάθεος*, *ἑκηβόλος*, *ἕκατος*, are peculiar to the Iliad; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *ἑστίη*, *πτωχός* (*πτωχεύω*), *χρήματα*, *δέσποινα*, *ἐλπίς*, *ἐλπωρή*, *ἐσθής*, *ἁγνός*, *θεουδής*, to the Odyssey. The verb *λέγω* in the sense of *telling* is confined to the Odyssey (see on Il. 2. 222): also *χράω* (*χράομαι*) of oracular answers.

PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§ 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

(1) The **Stem**, giving the Predicate, i. e. the thing asserted (commanded, wished, &c.).

(2) The **Person-Ending**, giving the Subject, about which the assertion (command, wish, &c.) is made.

E. g. φα-μέν *we say* consists of φᾰ-, the stem which denotes *saying*, and -μεν, an ending = the Pronoun *we*.

2. In certain Verbs the **quantity** of the Stem varies: thus—

(*a*) **φη-** is the Stem of φη-μί *I say*, φῄ-ς, φη-σί, ἔ-φη-ν, ἔ-φη-ς, ἔ-φη—the forms of the Sing. Indic. Active.

(*b*) **φᾰ-** is the Stem in all other parts of the Verb.

So in the regular Verbs in -μι, as ἵστη-μι, Plur. ἵστα-μεν, &c.: also εἶ-μι *I go*, Plur. ἴ-μεν, &c.; ἔ-βη-ν *I went*, 3 Dual βά-την.

A similar variation appears in οἶδα, Plur. ἴδ-μεν; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and *vice versâ*; and accordingly the Person-Endings are divided into **Light** Endings—mainly those of the Sing. Indic. Active—and **Heavy** Endings—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in -ω (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel ε or ο (in the Subj. η or ω), the rule being that ο is found before μ and ν, and ε in other cases: e. g. λέγο-μεν, λέγο-μαι, λέγο-νται, Subj. λέγω-μαι, λέγω-νται, but λέγε-τε, λέγε-ται, Subj. λέγη-τε, λέγη-ται, &c. This variable vowel is

called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the Stem, and between Thematic and Non-Thematic forms, are especially important for the Homeric Verb.

§ 2. Person-Endings.

1 Sing. The Ending **-μῐ** appears in the Subj. of some Thematic Tenses: *ἐθέλω-μι, τύχω-μι, ἴδω-μι, εἴπω-μι, ἀγάγω-μι.*

2 Sing. **-σῐ** occurs in *ἐσ-σί thou art.*

The ending **-σθᾰ** is found in the Subj., as *ἐθέλῃ-σθα, ἔχῃ-σθα, εἴπῃ-σθα, πάθῃ-σθα,* &c.; the Impf. *ἦσθα thou wast, ἔφη-σθα thou didst say:* the Pf. *οἶσθα*: and a few other forms.

3 Sing. -σῐ(ν) appears in the Subj., chiefly where the 1 Sing. takes **-μῐ**, *ἐθέλῃ-σι, τύχῃ-σι, εἴπῃ-σι, ἀγάγῃ-σι, εὕδῃ-σι, βάλῃ-σι, πάθῃ-σι*; also *ἔῃ-σι* (*ἐσ-*), *ἴῃ-σι, δώῃ-σι* and *δῷ-σι.*

3 Plur. The Verbs in *-μι* form in the Pres. Indic. *ἱστᾶσι* (for *ἱστα-ντι, ἱστα-νσι*), *τιθεῖσι, διδοῦσι, ζευγνῦσι*; (not, as in Attic, *τιθέ-ᾱσι, διδό-ᾱσι, ζευγνύ-ᾱσι*).

Non-Thematic Past Tenses often take **-ν** (for -ντ), as *ἔ-φᾰ-ν, ἔ-τιθε-ν, ἔ-βᾰ-ν, ἤγερθε-ν*; but the form in **-σᾰν** is also common in Homer. Note that the vowel before this **-ν** is always short: *ἔβη-σαν*, but *ἔβα-ν*, &c.

The 3 Plur. Middle ends in **-ᾰται, -ᾰτο** after consonants and **ι**, as *τετεύχ-αται, δεδαί-αται, πυθοί-ατο*: sometimes after **υ, η**, as *εἰρύ-αται, βεβλή-αται.* After **α, ε, ο**, we find only **-νται, -ντο.**

The Imper. Endings *-τωσαν, -σθωσαν* are post-Homeric.

§ 3. The Second Aorist.

A. *Without Thematic Vowel.*

The Active forms of this Tense are mostly the same in Homer as in Attic; *ἔβη-ν* &c. Note the Imper. *κλῦ-θι hear* (the Indic. *ἔκλυο-ν* being Thematic): also (with a peculiar short vowel) *ἔ-κτᾰ he slew,* and *οὖτᾰ he wounded.*

Non-Thematic forms of the Middle are common in Homer; e.g. *ἔ-πτᾰ-το flew, ἔ-φθῐ-το perished, ἔ-χῠ-το was shed, ἔ-βλη-το was struck, ἔ-στρω-το was strewed, πλῆ-το drew near, ἄλ-το*

leaped, ὦρ-το *was roused*, δέκ-το *received* (Inf. δέχθαι), μίκ-το *was mixed*, πέρθαι *to sack*, φθά-μενος *coming beforehand*, κτί-μενος *built*, ἄρ-μενος *fitted*, ἴκ-μενος *coming*, i. e. *favourable*. In later Greek such forms are almost unknown.

B. *With Thematic Vowel* (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic[1].

§ 4. The Reduplicated Second Aorist.

E. g. πέ-φραδε *showed, set forth*, κε-χάρο-ντο *rejoiced*, πε-πιθεῖν *to persuade*, τε-τύκο-ντο *made for themselves*, τε-ταγών *grasping*, ἐξ-ήπαφε *deceived*, ἤρ-αρε *made to fit*, ἄλ-αλκε *warded off*, ἤκ-αχε *vexed*, &c. ἔ-ειπο-ν (also εἶπο-ν) *said* is of this kind, contracted from ἐ-έεπο-ν (ἐ-ϝε-ϝεπο-ν, § 54). The only other Attic example is ἤγ-αγο-ν *led*. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in ἠρύκ-ακε *checked* (Pres. ἐρύκω) and ἠνίπ-απε *rebuked* (ἐνῑπή *rebuke*).

§ 5. The Aorists in ᾰ and κᾰ.

The endings -ᾰ, -ᾰς &c., are found in—

1. The four Aorists ἔ-χευα (also ἔ-χεα) *poured*, ἔ-σσευα *hurried*, ἔ-κηα *burned*, and ἠλεύα-το *avoided* (Opt. ἀλέα-ι-το, Imper. ἀλέα-σθε).

2. The three forms ἕ-ηκα (also ἧκα) *sent forth*, ἔ-θηκα *placed*, ἔ-δωκα *gave*, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1 Sing. ἔ-θηκα		1 Plur. ἔ-θε-μεν
2 „ ἔ-θηκα-ς	2 Dual ἔ-θε-τον	2 „ ἔ-θε-τε
3 „ ἔ-θηκε(ν)	3 „ ἐ-θέ-την	3 „ ἔ-θε-σαν and ἔ-θηκα-ν.

It will be seen that the forms in -κᾰ, as longer forms of the Stem, are used only with light Person-Endings § 1, 2.

3. The forms ἔειπα (εἶπα) *said*, ἤνεικα *brought*. Cp. § 8, A, 3.

[1] So in English the 'strong Verbs' are constantly diminishing in number: see Earle, *Philology of the English Tongue*, p. 228 (ed. 1).

§ 6. The Perfect.

1. Most Homeric Perfects are conjugated (like *οἶδα*) with varying Stem (§ 1, 2). Thus—

ἔοικα I am like, Dual *ἔϊκ-τον, ἐΐκ-την*, Part. *ἐοικ-ώς, ἐϊκ-υῖα*;
πέποιθα I trust, 1 Plur. Plpf. *ἐ-πέπιθ-μεν*;
ἄρηρε fits, Part. Fem. *ἀρᾰρ-υῖα*;
τεθηλ-ώς blooming, Fem. *τεθᾰλ-υῖα*;
πέφευγα I have escaped, Part. Mid. *πεφυγ-μένος*;
δι-έφθορας thou art destroyed, 3 Sing. Mid. *ἔφθαρ-ται*.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in *μέμονα*, or (2) as in *τέτληκα*. Thus—

μέμονα *I am eager*, Short Stem **μεμᾰ-** (cp. *αὐτό-μᾰ-τος*).

1 Sing. *μέμονα*		1 Plur. *μέμα-μεν*
2 „ *μέμονα-ς*	2 Dual *μέμᾰ-τον*	2 „ *μέμα-τε*
3 „ *μέμονε*	3 „ *μέμα-τον*	3 „ *μεμά-ᾱσι*
	(Plpf. **μεμά-την*)	(Plpf. *μέμα-σαν*).

Imper. 2 Sing. *μέμα-θι*. 3 Sing. *μεμά-τω*.
Inf. **μεμά-μεναι*, **μεμά-μεν*.
Part. *μεμα-ώς*, Plur. *μεμᾱ-ότες, μεμᾰ-ῶτες*, Fem. *μεμα-υῖα*.

So *γέγονα* (*γεγᾰ-*) *I am born*, *πέπονθα* (*πεπᾰθ-*) *I have suffered*.

τέτληκα *I dare*, Short Stem **τετλᾰ-**.

1 Sing. *τέτληκα*		1 Plur. *τέτλᾰ-μεν*
2 „ *τέτληκα-ς*	2 Dual **τέτλα-τον*	2 „ **τέτλα-τε*
3 „ *τέτληκε*	3 „ **τέτλα-τον*	3 „ **τετλᾶσι*
	(Plpf. **ἐ-τετλά-την*)	(Plpf. **ἐ-τέτλα-σαν*).

Subj. **τετλήκω*; Opt. *τετλα-ίη-ν*.
Imper. 2 Sing. *τέτλα-θι*. 3 Sing. *τετλά-τω*.
Inf. *τετλά-μεναι, τετλά-μεν*.
Part. *τετλη-ώς*, Plur. *τετλη-ότες*, Fem. *τετλη-υῖα*.

So *ἕστηκα* (*ἑστᾰ-*) *I stand*, *βέβηκα* (*βεβᾰ-*) *I stride*, *τέθνηκα* (*τεθνᾰ-*) *I am dead*, *πέφῡκα* (*πεφῠ-*) *I am born*, *δείδοικα* (*δειδῐ-*) *I fear*; *κέκλυ-θι listen* stands to the 2 Aor. *κλῦ-θι* as *τέτλα-θι* to *τλῆ-θι*.

3. The **3 Plur.** is formed in three ways:—

(1) in -ᾰσι, with long Stem: in *λελόγχ-ᾰσι, πεφύκ-ᾰσι*.

(2) In -ᾱσι (for *-α-ντι*), with long Stem, as *πεποίθᾱσι, ἑστήκᾱσι*. This formation is comparatively rare in Homer.

(3) In -(σ)ᾱσι (for -σαντι), with the short Stem, as *ἴσᾱσι* (properly *ἴσσασι*, for *ἴδ-σασι*), *μεμά-ᾱσι*, *βεβά-ασι*, *πεφύ-ασι*, also (with contraction) *ἑστᾶσι*, *τεθνᾶσι*.

4. The shorter Stem is used in the Mid., except the 3 Plur. in -αται, -ατο, as *τετεύχ-αται are made*, Plpf. *ἐτετεύχ-ατο*.

5. Some forms are Thematic: *ἤνωγον* (*ἄνωγα*), *ἐπέπληγον*, Part. *κεκλήγοντες*.

§ 7. The Pluperfect.

The Plurperfect is formed in two different ways:—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses: *ἐ-πέπιθ-μεν*, *ἐ-δείδι-μεν*, *ἐ-δείδι-σαν*; *ἐΐκ-την*, *ἐκ-γεγά-την*, *ἕστα-σαν*, *βέβα-σαν*, &c. This form is rarely found in the Singular; *ἐπ-ενήνοθε* (Il. 2. 219), *ἀνήνοθε* (Il. 11. 266), *δείδιε* (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix -εα, as *ἐ-τεθήπ-εα*, *ἠνώγ-εα*, *ᾔδ-εα*. In the 2 and 3 Sing. -εας, -εε(ν) are contracted -ης, -ει. But *οἶδα* gives 3 Sing. Plpf. *ᾔδη*.

§ 8. The Present and Imperfect.

A. *Non-Thematic Formations.*

1. The Presents formed by the Suffixes -νᾰ- and -νῠ- (with Light Endings -νη- and -νῡ-) are mostly peculiar to Homer: e.g. *δάμ-νη-μι I subdue*, *περ-νάς selling*, *κίρ-νη mixed*; Mid. *μάρ-νᾰ-ται fights*, *σκίδ-να-ται is scattered*, *πίλ-να-ται comes near*; *ἄγνῠ-τον* (Dual) *they break*, *ὄρ-νυ-θι arouse*, *ἀπ-ομόργ-νυ wiped away*, *ῥηγ-νῦσι they break*, *δαί-νῦ he feasted*, *ἐέργ-νυ he shut in*; Mid. *γά-νυ-ται is gladdened*, *τά-νυ-ται is stretched*, *ἄχ-νυ-μαι I am vexed*, *ἀρ-νύ-μενος earning*, *τί-νυ-νται they punish*, *ἕννυ-το* (for *ἑσ-νυ-το*) *he put on*, *ὠΐγ-νυ-ντο were opened*, *κί-νυ-ντο were moved*, &c.

The forms in -αννυ-μι, -εννυ-μι, are post-Homeric.

2. Other Non-Thematic forms are: *ἦ he said*, *ἔρᾰ-μαι I love*, *δίδη he bound*, *βιβάς striding*; with unvarying vowel, *ἵλη-θι be appeased*, *ἀή-μεναι to blow* (Dual *ἄη-τον*, Mid. *ἄη-το*, *ἀή-μενος*), *κιχή-την* (Dual) *they caught* (Inf. *κιχή-μεναι*, Part. *κιχή-μενος*).

Some forms of Verbs in -αω, -εω, -οω belong to this Non-Thematic group: *συλή-την despoiled*, *φορή-μεναι* (also *φορῆναι*) *to carry*, *φιλή-μεναι to love*, *βιῶ-ναι to live*, and a few others.

3. Two Verbs form an Impf. in -ᾰ :—

εἰμί (*ἐσ-*) *I am*, Impf. *ἦα*, *ἔα*, 3 Sing. *ἦεν* (also *ἦν*, *ἔην*, *ἤην*).
εἶμι (*ἰ-*) *I go*, Impf. *ἤ-ϊα*, 3 Sing. *ἤ-ϊεν*, *ᾖεν* (also *ᾔει*).

B. *Thematic Formation.*

1. Presents in **-ιω**, **-αιω**, **-ειω**, **-υιω**, are much commoner in Homer than in later Greek; thus we have—

In **-ιω**, *τίω I honour*, *ἴδιο-ν I sweated*, *μήνιε be angry*, *μάστιε whip*, *κονίο-ντες raising dust*.

In **-αιω**, *ἀγαίο-μαι I am amazed*, *δαῖε kindled*, *δαίε-το divided*, *κέραιε mix*, *μαίε-σθαι to feel one's way*, *γαίων rejoicing*, *λιλαίε-αι dost desire*.

In **-ειω**, *τελείω I bring to pass*, *ὀκνείω I shrink*, *νεικείη-σι shall quarrel*, *ἀκειό-μενοι being healed*, *μαχειό-μενοι fighting*, *οἰνοβαρείων drunken*; also (from Roots in ῠ) *πνείω I breathe*, *θείω I run*, *πλείω I sail*, *χείω I pour*, *κλείω I celebrate*.

In **-υιω**, *ὀπυίω I have to wife*.

When the diphthong comes before a vowel there is a tendency to drop the *ι*: thus we have *τέλεο-ν* as well as *τέλειο-ν*: *ἀγάα-σθε* (for *ἀγάε-σθε*) from *ἀγαίο-μαι*; *κεράα-σθε* from *κεραίω*. Similarly ῑ before a vowel is shortened: as *τίω*, also *τῐω*.

2. The name **Assimilation** has been given to a process found in the Verbs in **-αω**. Instead of contraction, one of the vowels is *assimilated* to the other; and this assimilation follows the rule of contraction, that **α** prevails over a following **ε** or **η**, but is changed by **ο** or **ω**; e. g. **ὁράω** becomes **ὁρόω**, but **ὁράεις** becomes **ὁράᾳς**. In the Inf. the **ι** is lost: **ὁράαν** (not *ὁράᾳν*).

The **α** (which is originally long, as in *πεινάων hungering*, *διψάων thirsting*, *ἀναμαιμάει rages through*) sometimes becomes ω, as *μενοινώω I am eager*, *μνώο-ντο they bethought themselves*, *ἡβώο-ντες vigorous*.

When the first vowel is short, the second is usually lengthened, as *ὁρόω-ντες*, *ὁρόῳ-τε*, *ὁράᾳς* (not *ὁράαις*). In one or two cases both vowels are long, as *δρώωσι* (for *δράουσι*), *ἡβώωσα*.

3. A few traces remain of a group of Verbs in **-ωω**; *ζώει be*

lives, ἱδρώο-ντας *sweating*, ὑπνώο-ντας *sleeping*. Verbs in -οω sometimes lengthen the second vowel, as δηϊόω-ντο, δηϊόω-ντες, δηιόῳ-εν (like ὁρόω-ντες, ὁρόῳ-εν &c.).

§ 9. The First Aorist.

1. When the vowel before the -σᾰ is short, the σ is often doubled; φράσσα-το and φράσα-το *he considered*, ἐ-κόμισσα and κόμισεν *he brought*, ἐρύσσαι and ἐρύσαι *to draw*, &c.

This σσ arises, in some cases at least, from assimilation of a dental in the Stem; e. g. φράσσα-το is for *φραδ-σα-το.

2. A few Stems in λ and ρ form Aorists in -λσα, -ρσα, viz. ὦρ-σα *I roused*, ἔλ-σα-ν *they pressed*, κέλ-σαι *to run aground*, ἄρσας *having fitted*, ἔ-κερ-σα *I shore* (Att. ἔκειρα), κύρ-σας *meeting*, φύρ-σω (Subj.) *I will mix*.

On the Aorists formed by -ᾰ alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of ᾰ, as ἷξο-ν *came*, ἐ-βήσε-το *stepped*, ἐ-δύσε-το *sank down*, ἀξέ-μεναι *to bring*, and the Imperatives λέξε-ο *lie down*, ὄρσε-ο *arise*, perhaps οἴσε-τε *bring*.

§ 10. Iterative Tenses.

The Suffix -σκ- or -ισκ- (with Thematic Vowel) is used to form ordinary Presents, as φά-σκω, βά-σκε, ἀπαφ-ίσκω, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, ἔσκε (for ἐσ-σκε) *used to be*, ἔχε-σκε *used to hold*, καλέ-εσκε, ὤθε-σκε, ῥίπτα-σκε, &c. Note that Verbs in -εω form -εεσκε or -εσκε, according to metrical convenience.

From the Aorist, εἴπε-σκε *used to say*, ἐρητύσα-σκε *used to check*, ὤσα-σκε, δασά-σκε-το, &c.

Iteratives from the First Aor. are only found in Homer.

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e. g. ἐ-ελ-μένος *cooped in* (for ϝε-ϝελ-μένος), εἶδον (for ἔ-ϝιδον), εἶχον (for ἔ-σεχον), ἕηκα *I sent* (for ἕ-γηκα), 1 Plur. εἷμεν (for ἕ-γε-μεν). On ϝ see § 54.

2. Verbs beginning with the Liquids and σ offer varieties of which one or two examples may be noticed.

Reduplication :—*ἔμμορε has as his share, εἵμαρ-ται is given as share* (perhaps for *σέ-σμορε, σέ-σμαρ-ται*); *ἔσσυ-ται is eager*, Part. *ἐσσυ-μένος*; *ῥερυπωμένα* (instead of *ἐρρ-*) *befouled.*

Augment:—*ἔρεξα I did*, as well as *ἔρρεξα* (for *ἔ-ϝρεξα*); *ἐλλίσσετο entreated; ἔλλαβε took; ἔννεον swam* (*νέω*, perhaps originally *σνεω*); *ἔσσευα I urged on.*

3. The Augment is η in *ἤ-ϊα I went.*

4. Initial ἐ is often lost before another vowel; thus *ἕννυμι I put on* (Stem *ϝεσ-*), Pf. Mid. *εἷμαι, ἕσ-σαι*, Plpf. *ἕσ-σο, ἕσ-το*, Part. *εἱμένος*. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. **Loss of the Augment** is common in Homer.

In the Impf. and the Aorists the forms without the Augment are nearly as numerous as those which retain it. In the Plpf. it is more commonly wanting.

The Augment is never found with the Iterative Tenses.

§ 12. The Future.

1. Liquid Verbs (i.e. Verbs of which the Stem ends in λ, ρ, μ, ν) form the Future in -εω, as *μεν-έω I will remain*; so *βᾰλ-έω, ἀγγελ-έω, ἐρ-έω, κερ-έω, κτᾰν-έω, ὀτρῠν-έω*, &c. Contraction occasionally takes place, as *βαλ-ῶ, ὀρ-εῖ-ται will be roused, καμ-εῖ-ται will be weary.*

2. Some Stems in ρ form -ρσω, as *δια-φθέρ-σει will destroy, ὄρ-σουσα* (Il. 21. 335), *θερ-σό-μενος* (Od. 19. 507).

3. The Stems which take σσ in the First Aorist sometimes form the Future in the same way; thus we have *ἔσσομαι* and *ἔσομαι I shall be, φράσσο-μαι* and *φράσο-μαι I shall consider, χάσσο-νται they will yield, δάσο-νται they will divide.*

More commonly, especially in dissyllabic stems, the Future is formed without σ. Thus we have :—

1 Aor. *τελέσσαι to finish*, Fut. *τελέ-ω*;

ὤλεσα I destroyed, Fut. *ὀλέ-ε-σθε*, contr. *ὀλεῖ-ται*;

ἐ-τάνυσσε stretched, Fut. *τανύ-ω*;

ὤμοσα I swore, Fut. *ὀμοῦμαι*;

ἔρυσσα I drew, Fut. *ἐρύ-ω, ἐρύ-ε-σθαι*;

ἐκόμισσα I brought, Fut. κομιῶ (and so ἀεικιῶ, κτεριοῦσι, ἀγλαϊεῖσθαι, from Verbs in -ιζω);

ἐδάμασσα I subdued, Fut. δαμόω (for δαμᾰ́-ω, § 8, B, 2), δαμᾷ;

ἀντιάσας *meeting*, Fut. ἀντιόω, Inf. ἀντιάαν;

ἤλασα I drove, Fut. ἐλόω, Inf. ἐλάαν;

κρεμάσας *hanging*, Fut. κρεμόω;

ἐπέρασσα I sold, Fut. περάαν.

4. A Future in -σεω (-σεο-μαι) appears in ἐσ-σεῖ-ται *will be* (Il. 2. 393, 13. 317); and πεσέο-νται *will fall*.

5. One or two Futures seem to be formed from the stem of the Reduplicated Second Aorist: κεχαρή-σε-ται *will be gladdened* (κεχάρο-ντο), κεκαδη-σό-μεθα *we will give way* (κεκάδο-ντο), πεφιδή-σε-ται *will spare* (πεφιδέ-σθαι).

6. Of the Second Future Passive there are two examples (at most), viz. μιγή-σε-σθαι (Il. 10. 365), and δαή-σεαι (Od.). The First Future Passive is unknown in Homer.

§ 13. The Subjunctive.

A. Tenses which are non-Thematic in the Indicative form the Subj. by inserting the Thematic Vowel after the Stem:—

ἴ-μεν *we go*, Subj. ἴ-ο-μεν *let us go*;

φη-σί *he says*, Subj. φή-ῃ;

ἔ-στη-τε *ye stood*, Subj. στή-ε-τε;

ἔ-φθῐ-το *perished*, Subj. φθί-ε-ται;

ἐ-πελάσσ-α-μεν *we brought near*, Subj. πελάσσ-ο-μεν;

ἐ-πέπιθ-μεν *we trusted*, Subj. πεποίθ-ο-μεν.

But the forms of the Sing. and 3 Plur. Active, and those of the 2 and 3 Dual and Plur. Middle take η or ω, as in Attic. Hence the paradigm is—

Second Aorist Subj. of ἵ-στη-μι *I set*.

1 Sing. στή-ω		1 Plur. στή-ο-μεν
2 " στή-ῃς	2 Dual στή-ε-τον	2 " στή-ε-τε
3 " στή-ῃ	3 " στή-ε-τον	3 " στή-ωσι.

The 1 Plur. is also στέω-μεν (so φθέω-μεν &c.), by 'Metathesis of Quantity' (§ 51, 4). **Contraction** occurs when -εω follows a vowel, as in δαῶ-μεν (ἐ-δάη-ν), for δα-έω-μεν.

First Aorist Subj. of τίω *I honour.*

	Act.	Mid.		Act.	Mid.
1 Sing.	τίσ-ω	τίσ-ο-μαι			
2 „	τίσ-ῃς	τίσ-ε-αι	2 Dual	τίσ-ε-τον	τίσ-η-σθον
3 „	τίσ-ῃ	τίσ-ε-ται	3 „	τίσ-ε-τον	τίσ-η-σθον

	Act.	Mid.
1 Plur.	τίσ-ο-μεν	τισ-ό-μεθα
2 „	τίσ-ε-τε	τίσ-η-σθε
3 „	τίσ-ωσι	τίσ-ω-νται.

When the Stem varies the long form is generally used in the Subj., as φή-ῃ, βή-ομεν, Pf. πεποίθ-ομεν, ἑστήκ-ῃ, πεφύκ-ῃ. But the three Aorists in -κᾰ (§ 5, 2) form the Subj. with a long vowel only (without κ), as (ἀν-)ή-ῃ, θή-ῃς, δώ-ομεν, δώ-ωσι.

Verbs conjugated like τίθημι (Stems in ε) form the 1 Sing. Subj. in -ειω, Plur. -ειομεν: as θεί-ω, θεί-ομεν; so κιχεί-ω (Ind. ἐ-κίχη-ν), τραπεί-ομεν (Ind. ἐ-τράπη-ν). But see Curt. *Verb.* II. 60–63.

εἰμί (Stem ἐσ-) forms ἔω (for ἔσ-ω), 3 Sing. ἔῃσι and ἔῃ.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (μίσγ-εαι, Il. 2. 232), contracted -ῃ (Il. 1. 203.)

The forms in -μι, -σθα, -σι(ν) are noticed in § 2.

§ 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -ιη before Light Endings, -ι before Heavy Endings: e. g. φα-ίη-ν *I would say*, 1 Plur. φα-ῖ-μεν; θε-ίη-ν *I would place*, 2 Plur. ἐπι-θε-ῖ-τε; τεθνα-ίη-ς *mayest thou die.*

2. The Aorist in -σᾰ forms the Optative in two ways—

(1) In -σειᾰ, only 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. εἰμί forms εἴη-ν (ἐσ-ιη-ν); also ἔοι-ς, ἔοι (Il. 9. 142, 284). εἶ-μι forms ἰε-ίη (Il. 19. 209), and ἴοι (Il. 14. 21).

§ 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι.

Of these **-μεναι** is the most usual: **-μεν** is only found after short vowels, as *ἴ-μεν to go, τεθνά-μεν to die;* the accent is the same as in the corresponding forms in *-μεναι.*

The Ending **-εναι** occurs in *ἰ-έναι to go,* and, under the form **-ναι** (*i. e.* with loss of *ε* by contraction) in *στῆ-ναι, θεῖ-ναι, δοῦ-ναι, βιῶ-ναι, ἀῆ-ναι, φορῆ-ναι,* &c.

The Inf. in **-ναι** with a preceding short vowel, as *ἱστά-ναι, τιθέ-ναι,* and the Perfect Inf. in **-έναι**, are unknown in Homer.

B. Thematic Tenses form the Infinitive in **-έ-μεναι** (**-έ-μεν**) and **-ειν**: *εἰπέ-μεναι, εἰπέ-μεν, βάλλ-ειν.* The Second Aorist forms **-έ-ειν**, contracted **-εῖν**, as *ἰδέ-ειν, βαλέ-ειν* and *βαλεῖν.*

DECLENSION.

§ 16. The Vocative.

Note the ᾰ in *νύμφᾰ,* and in some Homeric words only used as Vocatives, *πάππα, ἄττα, τέττα, μαῖα.*

Note also Αἶαν, Κάλχαν, and *ἄνα lord!* (in prayers).

§ 17. The Nominative.

Some Nouns of the first Decl. have **-ᾰ** for **-ης**, viz. *ἱππότα horseman, ἠπύτα loud-calling, ἱππηλάτα driver of horses, αἰχμητά spearman, νεφεληγερέτα, μητίετα, εὐρύοπα, ἀκάκητα, κυανοχαῖτα,* and one Proper Name, *Θυέστα.* Except *Θυέστα,* these words are titular epithets: *ἱππότα Πηλεύς, μητίετα Ζεύς* &c. Probably they are originally Vocatives, though they have come to be used as Nominatives.

§ 18. The Accusative.

1. Nouns in **-ις**, Gen. **-ῐδ-ος** (Stem **-ῐδ-**), sometimes form the Acc. Sing. in **-ιν** as well as **-ῐδα**; as *Κύπρ-ιδα* and *Κύπρ-ιν, ἔρ-ιδα* and *ἔρ-ιν*: always *Ἶριν, Θέτιν, θοῦριν.* Note that no oxytones form the Acc. in **-ιν**.

2. Nouns in **-ις** and **-υς** (Stem **-ι-**, **-υ-**) with an Acc. Sing. in **-ν** often form the Acc. Plur. in **-ῑς**, **-ῡς** (for *-ινς, -υνς*); *πόλῑς* (as well as *πόλι-ας* and *πόλη-ας*), *ὄῑς, ἀκοίτις, σῦς, ἰχθῦς, ὀφρῦς, νέκῡς* (as well as *σύ-ας* &c.); and so *βοῦς* as well as *βό-ας.*

3. But Nouns in **-υς**, Gen. **-εος**, and Nouns in **-ευς**, **-ηυς** have only **-εα-ς** and **-ηα-ς** in Homer. For the Personal Pronouns see § 23.

§ 19. The Genitive.

1. Nouns in **-ις**, **-υς** (Stems in -ι, -υ) form the Genitive either in **-ι-ος**, **-υ-ος**, or in **-ε-ος**, sometimes **-η-ος**, as *πόλι-ς*, Gen. *πόλι-ος* and *πόλη-ος*; *πολύ-ς*, Gen. *πολέ-ος*.

2. Nouns in **-ευ-ς** form **-η-ος**, sometimes also **-ε-ος**; as *βασιλεύ-ς*, *βασιλῆ-ος*; *Τυδεύς*, *Τυδέ-ος*; so those in **-ηυ-ς**, as *νηῦ-ς*, *νη-ός* and (less commonly) *νε-ός*.

3. Nouns in **-ο-ς** (Stems in -ο) form the Gen. in **-οιο**, **-ου**; probably also in **-οο**, since we should read *Ἰφίτοο* (Il. 2. 518), *Ἰλίοο* (Il. 15. 66, 21. 104), *ὁμοιΐοο* (Il. 9. 440 &c.), *ἀγρίοο* (Il. 22. 313), *ὅο* (for *ὅου*, Il. 2. 325, Od. 1. 70) &c. Cp. the three forms of the Gen. of Pronouns in *-ειο*, *-εο*, *-ευ*.

4. Masc. Stems in **-α** form **-ᾱο**, less commonly **-εω**, or (after another vowel) **-ω**, as *Βορέ-ω*, *Ἑρμεί-ω*, *ἐϋμμελί-ω*.

5. Similarly stems in **-α** form the Gen. Plur. in **-άων**, **-έων**, and (after a vowel) **-ῶν**, as *κλισι-ῶν*, *Σκαιῶν*.

§ 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as *βασιλεύ-ς*, *βασιλῆ-ϊ*; *νηῦ-ς*, *νη-ΐ*, *γρηῦ-ς*, *γρη-ΐ*; *Τυδεύ-ς*, *Τυδέ-ϊ*. So *πόλι-ς* forms *πόλῑ* (for *πόλιι*), *πτόλε-ϊ*, and *πόλη-ϊ*.

2. Nouns in **-υς**, Gen. **-υ-ος**, form the Dat. in **-υι**, as *πληθυῖ*, *νέκυι*. In later Greek this diphthong can only occur before a vowel.

3. Stems in **-ο** sometimes form a 'Locative' in *-οι* (as well as the Dat. in -ῳ), as *οἴκοι at home*; cp. *χαμα-ί*.

4. Of the Dat. Plur. there are two main varieties, viz. in **-σι(ν)** and **-εσσι(ν)**, both often used for the same word, as *βου-σί* and *βό-εσσι*, *ἀνδρά-σι* and *ἄνδρ-εσσι*, *μνηστῆρ-σι* and *μνηστήρ-εσσι*, *ποσσί* or *ποσί* (for *ποδ-σί*) and *πόδ-εσσι*. Note that all forms in **-εσσι** are proparoxytone.

5. Stems in **-ες**, **-ᾰς** generally form three varieties: thus we have *ἐπέ-εσσι*, *ἔπεσ-σι*, *ἔπεσι*; *δεπά-εσσι*, *δέπασ-σι*, *δέπασι*—the third being a subordinate variety of the second.

6. Stems in **-ο** form **-οισι(ν)**, and Stems in **-α** form **-ησι(ν)**. These become **-οις** and **-ης**, but chiefly before a vowel, where the loss of ι may be due to elision: e. g. *σοῖς ἑτάροισι.*

7. The second and third Declensions form the Gen. and Dat. Dual in **-οιϊν**, as *ποδ-οῖϊν, ἵππ-οιϊν.*

§ 21. Forms in φι(ν).

The Homeric dialect has also certain Cases formed by suffixing **φι(ν)** to the Stem, as *ζυγό-φι, βίη-φι, ὄρεσ-φι, στήθεσ-φι, ναῦ-φιν, κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

§ 22. Irregular Declension of Nouns.

1. The **ᾱ** of the First Declension is retained in *θεά a goddess*, Gen. *θεᾶς*, Acc. *θεάν*, Dat. Plur. *θεαῖς*. Similarly **ᾰ** is retained in a few Proper Names: Nom. *Ἑρμείας, Αἰνείας, Ῥέα, Ναυσικάα*: Gen. *Φειᾶς, Ῥειᾶς.*

2. Heteroclite forms are those which are declined from different Stems: e. g.

ἐρίηρο-ς (Second Declension), Plur. *ἐρίηρ-ες, ἐρίηρ-ας*;
δίπτυχο-ς, Acc. *δίπτυχ-α*;
ἀλκή, Dat. *ἀλκ-ί* (only in the phrase *ἀλκὶ πεποιθώς*);
ὑσμίνη, Dat. *ὑσμῖν-ι*; *ἰωκή*, Acc. *ἰῶκ-α*;
Ἀΐδη-ς, Gen. *Ἀΐδα-ο* and *Ἄϊδ-ος*, Dat. *Ἄϊδ-ι.*

So we have forms of *φύλακο-ς* and *φύλαξ*, *μάρτυρο-ς* and *μάρτυς*, *δάκρυο-ν* and *δάκρυ*, *πολλό-ς* and *πολύ-ς*. Note also *Ἄρης*, Gen. *Ἄρη-ος* and *Ἄρε-ος*, Voc. *Ἆρες*, Acc. *Ἄρηα* and *Ἄρη-ν*.

In the Cases of *υἱός son*, we have three Stems—
υἱο-: Nom. *υἱό-ς*, Voc. *υἱέ* (*υἱοῦ, υἱῷ*, are very rare).
υἱ-: *υἷ-ος, υἷ-ι, υἷ-α*, Plur. *υἷ-ες, υἱ-άσι, υἷ-ας*, Dual *υἷ-ε.*
υἱυ-, *υἱέ-ος, υἱέ-ϊ, υἱέ-α*, Plur. *υἱέ-ες, υἱέ-ας.*

It is especially common to find Neuter Stems with alternative forms in **-ατ**, as in Attic *γόνυ, δόρυ, ὕδωρ*, &c. So in Homer, *πρόσωπο-ν*, Plur. *προσώπατ-α*; *δεσμό-ς, δέσματ-α*; *πεῖραρ, πείρατ-α*; *ἦμαρ, ἤματ-α*, &c. Also *κάρη*, Gen. *καρήατ-ος*, *κάρητ-ος, κράατ-ος*, and *κρατ-ός.*

§ 23. Declension of Pronouns.

1. The forms of the Personal Pronouns in use are :—

	1st Person.	2nd Person.	3rd Person.
		Singular.	
Nom.	ἐγών, ἐγώ	τύνη, σύ	—
Acc.	ἐμέ, encl. με	σέ	ἑέ, ἕ ; μιν
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ, ἐμέ-θεν : encl. μευ	σεῖο, σέο, σεῦ σέ-θεν ; τεοῖο	εἷο, ἕο, εὗ ἕθεν
Dat.	ἐμοί, encl. μοι	σοί, τοι ; τεΐν	ἑοῖ, οἷ
		Plural.	
Nom.	ἄμμες, ἡμεῖς	ὔμμες, ὑμεῖς	
Acc.	ἄμμε, ἡμέ-ας	ὔμμε, ὑμέας	σφε, σφέ-ας, σφᾶς
Gen.	ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων
Dat.	ἄμμι(ν), ἡμῖν	ὔμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
		Dual.	
Nom. Acc.	νῶϊ, νώ	σφῶϊ, σφώ	Acc. σφωέ
Gen. Dat.	νῶϊν	σφῶϊν	Dat. σφωΐν.

Note the Gen. in -θεν, and the Acc. Plur. ἄμμε, ὔμμε, σφέ, forms which, like the Acc. Sing., are without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν-. The forms in use, with those of the compound Rel. ὅσ-τις (for which Homer has also ὅ-τις, formed like ὅ-πως, &c.) are as follows :—

	Singular.	
Nom.	τί-ς ; Neut. τί	ὅσ-τις, ὅτις ; ἥτις ; ὅτι, ὅττι
Acc.	τιν-ά (encl.) ; Neut. τί	ὅντινα, ὅτινα ; ἥντινα ; ὅτι, ὅττι
Gen.	τέο, τεῦ	ὅττεο, ὅττευ, ὅτευ
Dat.	τέῳ, τῳ (encl.)	ὅτεῳ, ὅτῳ
	Plural.	
Nom.	τίν-ες	οἵτινες ; ἅσσα (for ἅ-τι-α)
Acc.	τιν-άς (encl.)	οὕστινας, ὅτινας ; ἅστινας ; ἅσσα
Gen.	τέων	ὅτεων
Dat.	—	ὁτέοισι.

Homer also uses **ὅς τε**, which may be regarded as *ὅσ-τις* with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. **τοί, ταί,** as well as **οἱ, αἱ,**

4. The second part of the Demonstrative *ὅδε* is sometimes declined, viz. in the Dat. Plur. *τοίσ-δεσσιν* or *τοίσ-δεσιν.*

§ 24. Adverbial Endings.

The chief Suffixes used to form Adverbs in Homer are as follows:—

-θι, expresses the *place where:* as *τό-θι, ὅ-θι, πό-θι, κεῖ-θι* (= Attic *ἐκεῖ*), *αὐτό-θι, ἔκτο-θι, ἔνδο-θι, ἀπόπρο-θι, ἐγγύ-θι, ὑψό-θι, νειό-θι, ἑτέρω-θι, οἴκο-θι, ἠῶ-θι, οὐρανό-θι, κηρό-θι, Ἰλιό-θι, Κορινθό-θι.*

-θεν, *place whence,* used with nearly the same Stems as *-θι*; as *ὅ-θεν, πό-θεν, κεῖ-θεν, ἑτέρω-θεν, ἠῶ-θεν,* &c. It is often used after *ἐξ* and *ἀπό,* as *ἐκ Διό-θεν, ἀπ' οὐρανό-θεν.* There is also a Suffix *-θε(ν)*; *πρόσ-θε(ν) in front, ὄπισ-θε, ὄπι-θεν behind, ὕπερ-θε(ν), ἔνερ-θε(ν), πάροι-θε(ν).*

-σε, *place whither, πό-σε, κεῖ-σε, ἑτέρω-σε, ὁμό-σε, πάντο-σε.*

-τος, *place, ἔν-τος, ἔκ-τος.*

-χι, in *ἧ-χι where* (lit. *which way,* like Lat. *quâ*).

-χα, -χθα, with Numerals; *δί-χα two ways, τρί-χα, πέντα-χα,* and *τρι-χθά, τετρα-χθά.*

-δε, *place whither,* suffixed to the Acc., as *οἶκόν-δε, πόλεμόνδε, ἅλαδε,* &c.

-δις, *direction* or *manner; χαμά-δις to the ground, ἄμυ-δις together, ἄλλυ-δις in other directions.*

-δον, -δην, -δᾰ, *manner; ἀποστα-δόν aloof, ἰλα-δόν in crowds, βοτρυ-δόν in clusters, πυργη-δόν in column; βά-δην, κρύβ-δην, κλή-δην, ἐπιγράβ-δην, ὑποβλή-δην, ἐπιστροφά-δην; μίγ-δα, κρύβ-δά, ἀμφα-δά, αὐτοσχε-δά.*

-ᾰ, *manner; ἄρ-α* (lit. *fittingly*), *ἄμ-α, μάλ-α, θάμ-α thickly, τάχ-α, σάφ-α, κάρτ-α, ῥεῖ-α, ὦκ-α, ἦκ-α, αἶψ-α, λίγ-α, σῖγ-α, ῥίμφ-α, πύκ-α, κρύφ-α.*

-η, *way, direction; πάντ-η every way.*

-ει, -ι, *time, manner; αὐτο-νυχ-εί that very night, τρι-στοιχ-ί in three rows, ἀναιμωτ-ί (ῑ) bloodlessly, ἀμογητ-ί without effort.*

-ου, *place, ποῦ, ὁμ-οῦ, ἀγχ-οῦ, τηλ-οῦ, ὑψοῦ, αὐτ-οῦ,* in mean-

ing like the Adverbs in -όθι, which are more common in Homer.

-ως, *manner;* a Suffix of which there are comparatively few examples in Homer: ὥς, τῶς, πῶς, ὁμῶς, φίλως, αἰνῶς, κακῶς and some others from Stems in **-ο**. From other Stems, ἀφραδέ-ως, περιφραδέ-ως, προφρονέως.

-ω, chiefly from Prepositions; εἴσ-ω *towards*, ἔξ-ω *outwards*, πρόσσω *forwards*, ὀπίσσω *backwards*, προτέρ-ω *farther on*, ἑκαστέρ-ω, ἑκαστάτ-ω *farther, farthest*, ἀσσοτέρ-ω *nearer*: ὧ-δε, οὕτ-ω are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted:—

1. Moveable final **-ς**; ἀμφίς and ἀμφί, μέχρις and μέχρι, μεσσηγύς and μεσσηγύ, ἰθύς and ἰθύ, πολλάκις and πολλάκι, &c.

2. The Prepositions παραί, καταί, ὑπαί (perhaps locatives, like χαμαί); προτί and ποτί (fuller forms of πρός); **ἐνί** (ἐν). Cp. αἰεί and αἰέν.

3. **Apocope** or loss of a final vowel occurs in **ἀνά** (ἂν δέ, ἂμ πεδίον, &c.), **κατά** (κὰδ δέ, κὰπ πεδίον, κάββαλε, &c.), and **παρά**; also in the Particle **ἄρα**.

MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The **Aorist** is used of a **single** action or event (or of any series of events regarded as a single fact).

The **Perfect** is used of a **state** of things.

The **Present** is used of progressive or repeated action—an event or series of events regarded as a **process**.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past **state**, the Imperfect (Pres. with Augm.) a **process** going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the

general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The **Aorist** is used of an action **just completed**, where we should use the Perfect with 'have'; as Il. 1. 362 *τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; why dost thou weep* (Pres.), *and what sorrow has touched thy heart?* 2. 114 *νῦν δὲ κακὴν ἀπάτην βουλεύσατο now he has resolved on a wicked deceit:* 22. 393 *ἠράμεθα μέγα κῦδος, ἐπέφνομεν Ἕκτορα δῖον we have gained great glory, we have slain Hector.*

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as *αὐτὰρ ἐπεί ῥ' εὔξαντο when they had made their prayer:* 2. 642 *οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος nor was he himself still living, and Meleager had died.*

2. The **Aorist** is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(*a*) in **general sayings**; as Il. 1. 218 *ὅς κε θεοῖς ἐπιπείθηται μάλα τ' ἔκλυον αὐτοῦ whoso obeys the gods, him surely they hear.* This is the 'Gnomic Aorist,' or Aor. of maxims.

(*b*) in **similes**, as Il. 3. 23 *ὥστε λέων ἐχάρη as a lion rejoices.*

§ 26. The Perfect.

1. The **Perfect** in Homer ought to be translated, if possible, by a Present Tense;—such instances as *ἕστηκα I stand, γέγηθα I rejoice, μέμνημαι I remember*, are not exceptional, but the contrary. Accordingly—

ἔμμορε is not 'has divided,' but *has for his share;*

εἰρύαται is not 'have saved,' but *keep safe;*

προ-βέβουλα is not 'I have wished rather,' but *I prefer.*

2. Note the number of Homeric Perfects, expressing **states** of mind or body, **temper, attitude,** &c.; *κέκμηκα I am weary, ἔρριγε shudders, τέτηκα I waste away, ὄρωρε is astir, ἔολπα I*

hope, μέμονα *I am eager*, τέθηπα *I am in amazement*, σέσηπε *is rotten*, δεδεγμένος *in waiting*, πεποτήαται *are on the wing*, δέδορκε *is gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *thou art in tears*, τέτληκας *thou hast the heart*, πεφυζότες *in flight*.

3. Verbs expressing **sustained sounds**, especially the cries of animals, are usually in the Perfect: e.g. βέβρυχε *roars*, γέγωνε *shouts aloud*; κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἀμφιαχυῖα.

§ 27. The Present and Imperfect.

The **Imperfect** is used of an action the time of which is fixed by reference to some other event, as in Il. 1. 424 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο (= while the gods all followed). So in l. 495 Θέτις δ' οὐ λήθετ' ἐφετμέων *Thetis* meanwhile *did not forget*: 2. 85 οἱ δ' ἐπανέστησαν πείθοντό τε *they rose up in obedience to* &c.

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e.g. Il. 22. 277 ἂψ δ' Ἀχιλῆϊ δίδου λάθε δ' Ἕκτορα (= διδοῦσα ἔλαθε): 15. 372 εἴ ποτέ τίς τοι εὔχετο νοστῆσαι, σὺ δ' ὑπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

§ 28. Transitive and Intransitive Tenses.

1. The Present is often **Transitive** in meaning, when the Second Aorist and Perfect are **Intransitive**, as in ἵστημι, φύω, &c. Homeric instances of this are—

ἔλπω *I encourage*, Pf. ἔολπα *I am in hope*.
τεύχω *I make*, Pf. τέτευχε *is made, subsists*.
ὄρνυμι *I rouse*, Pf. ὄρωρεν *is astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, &c.

2. The **Reduplicated Aorist** is nearly always Transitive or Causative: ἐκ-λέλαθον *made to forget* (Il. 2. 600), ἤραρε *fitted*, ἤκαχε *vexed*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπιθεῖν *to persuade*. Sometimes it is **intensive**, as ἐκέκλετο *shouted*, τεταγών *seizing*, λελαβέσθαι *to seize hold of*.

3. The **First Aorist** is usually Transitive : ἔβησα, ἔστησα, ὤλεσα, ὦρσα. Hence the Middle in εἴσατο *he made himself like*, ἐείσατο *he went*, &c.

MEANINGS OF THE MOODS.

§ 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker **wills** or **purposes**, or (2) what **he insists upon** as sure to happen.

1. Simple **will** is expressed by the 1 Sing., as ἀλλ' ἄγε . . ἀρήϊα τεύχεα δύω *come, I will put on my armour* : (εἰ δέ κε μὴ δώησιν) ἐγὼ δέ κεν αὐτὸς ἕλωμαι (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English *I will* to *I shall*.

2. In the 1 Plur. the Subj. acquires a '**Hortatory**,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes '**Deliberative**,' —'shall I,' or 'shall we,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of **insistance** or **confident expectation**, especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt*, *he shall*, &c.; as Il. 1. 205 τάχ' ἄν ποτε θυμὸν ὀλέσσῃ *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase καί ποτέ τις εἴπῃσι *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With **μή** the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 μή τι χολωσάμενος ῥέξῃ κακόν *I will not have him work a mischief* (= *I fear he may*).

6. With **οὐ** the Subj. has the emphatic Fut. meaning, as Il. 1. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *I never saw, and never may see, such men*. This is a distinctively Homeric use.

§ 30. The Optative in Principal Clauses.

1. The Opt. without ἄν or κεν (i. e. in unconditional sentences, see § 31) usually expresses a **Wish** or **Prayer.**

2. In the **Second Person** it is equivalent to a gentle or respectful Imperative; as in Il. 11. 891 ταῦτ' εἴποις Ἀχιλῆϊ *suppose you say this to Achilles*: Od. 4. 192 πίθοιό μοι *I pray you listen.*

3. The Opt. of **Wish** is also found with εἰ or αἴ (more commonly εἴθε, αἴθε, εἰ γάρ, αἰ γάρ): e. g. Il. 24. 74 ἀλλ' εἴ τις καλέσειε κ.τ.λ. *would that some one would call.*

Note that εἴθε (or αἴθε) is generally used in hopeless wishes, as Il. 11 670 εἴθ' ὣς ἡβώοιμι κ.τ.λ.

4. Sometimes the Opt. expresses not so much wish as **Concession**, willingness that something should take place; as Il. 4. 18 ἤ τοι μὲν οἰκέοιτο πόλις κ.τ.λ. *the city may as well continue to be inhabited.* So in the First Person, Il. 23. 151 Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι *I am ready to give the lock of hair as a gift to Patroclus.*

5. Lastly, the Opt. with ἄν or κεν (see § 31, 4) usually expresses **Supposition**, willingness to admit something to be true, as Il. 1. 100 τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν *then we may hope to appease him.*

6. Homer sometimes has the Opt. with ἄν or κεν to express what **would have** taken place in an event which has not happened (where an Attic writer would use the Indicative with ἄν), as Il. 5. 311 καί νύ κεν ἔνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὀξὺ νόησε *would then have perished, if, &c.*; 17. 70 ἔνθα κε ῥεῖα φέροι . . εἰ μὴ κ.τ.λ.

7. With μή the Opt. expresses **Deprecation**: with οὐ it expresses negative Supposition or Expectation.

§ 31. Use of ἄν and κεν in Principal Clauses.

The general rule is that ἄν or κεν is used in order to show that a **particular** occasion or state of things is contemplated.

1. The Subj. of **Purpose** in an independent clause takes κεν when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσεο τεύχεα θᾶσσον ἐγὼ δέ κε λαὸν ἀγείρω

put on your armour and (*while you do so*) *I will collect the people*: so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes ἄν or κεν, as Il. 3. 54 οὐκ ἄν τοι χραίσμῃ (*when you meet Menelaus*) *it shall not avail you*. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion: as in καί ποτέ τις εἴπῃσι, and the use with οὐ, § 29, 6.

3. The Opt. of pure **Wish** never takes ἄν or κεν—a wish as such being unconditional.

4. The Opt. of **Supposition** generally takes ἄν or κεν, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the **unconditional possibility** of an event by the unqualified Opt.: as Od. 3. 231 ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μέν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill*; and so Il. 5. 303; 20. 286; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

§ 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.—

1. **Conditional** Clauses, together with such Relatival and Temporal Clauses (i. e. Clauses with ὅς, ὅτε, ἕως, &c.) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. **Final** Clauses, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause: thus—

(1) A Clause introduced by a Relative may express

(*a*) a condition, as ξεινοδόκον κακὰ ῥέξαι ὅ κεν φιλότητα παρασχῇ *to do evil to a host who* (i. e. *when he*) *has given friendly treatment*.

(*b*) an end, as ἦ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ *shall we send him to another who shall* (i. e. *in order that he may*) *entreat him well?*

(2) ὄφρα and ἕως sometimes express a condition (*so long as*), sometimes a purpose (*until, to the end that*).

(3) ὡς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like *ὡς ἂν ἐγὼν εἴπω πειθώμεθα πάντες.*

(4) Clauses with εἰ are commonly conditional, but may also express purpose, or at least expectation, as *εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον αἴ κε πίθηται* (not *if he has listened*, but) *in the hope that he will listen.*

§ 33. The Subjunctive in Subordinate Clauses.

The general rule regarding ἄν or κεν is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without *ἄν* or *κεν* when the reference is meant to be **general** or indefinite: viz.—

(*a*) in **maxims** and sayings of general application; as Il. 1. 80 *κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ. a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day*, &c.

(*b*) in **similes**, with *ὅτε* and *ὡς ὅτε* (*passim*).

(*c*) of events happening **repeatedly**, or at an **indefinite** time, as Il. 1. 163 *οὐ μὲν σοί ποτε ἶσον ἔχω γέρας ὁππότ' Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον when the Greeks take one of the Trojan towns:* 1. 230 *δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ*, i. e. *from any man who speaks against thee.*

(*d*) after a **negative** Principal Clause, as Od. 1. 206 *οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσιν* (he will not be long away) *even if iron bonds hold him;* so Il. 5. 258; 20. 363., 21. 323.

But *ἄν* or *κεν* is used in these Clauses—

(*e*) when a particular event is in view; as Il. 1. 128 *ἀποτίσομεν αἴ κέ ποθι Ζεὺς δῷσι πόλιν Τροίην . . ἐξαλαπάξαι we will repay you if ever Zeus gives us Troy to sack* (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes *ἄν* or *κεν* when the Principal Clause refers to a future time: e.g. Il. 2. 440 *ἴομεν ὄφρα κε θᾶσσον κ.τ.λ. let us go, that we may* (by our going) *&c.*

Note however that ἵνα does not take ἄν or κεν, and ὄφρα only in a few places.

The Subj. with μή = 'lest' does not take ἄν or κεν: cp. § 29. 5.

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes κεν: as Il. 9. 619 φρασσόμεθ' ἤ κε νεώμεθ' ἐφ' ἡμέτερ' ἦ κε μένωμεν *we shall consider, are we to return or to stay.*

§ 34. The Optative in Subordinate Clauses.

The general principle which determines the choice between the Subj. and the Opt. is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the *past* is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses[1]—

(*a*) when the case to which the condition applies is matter of mere **supposition**: Il. 9. 125 οὔ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο *he were no empty-handed man to whom such things come.*

(*b*) after a **Past** Tense: Il. 1. 610 ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι *there he slept whenever sweet sleep came to him;* cp. the Subj. of indefinite frequency, § 33, 1 (*c*).

It takes ἄν or κεν in a few instances of Clauses with εἰ and ἐπεί. The context generally shows what is the particular event in view of which the supposition is made; e. g. Il. 1. 60 ἂψ ἀπονοστήσειν εἴ κεν θάνατόν γε φύγοιμεν *if* (by returning) *we may escape death*: cp. 5. 273.

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[1] The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of *requirement*, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as ἔστω ταῦτα *let this be so,* i. e. *let us suppose this to be so.* Or by the Indicative, εἰ ἔστι ταῦτα (*suppose*) *this is so,* where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of μή instead of οὐ in stating a condition is evidently due to the quasi-imperative character of such Clauses.

2. The **Optative of End** is used—

(*a*) with κεν, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose; as Il. 1. 64 ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι κ.τ.λ. *let us ask a prophet who may tell us*,—where the immediate *purpose* of asking is contrasted with the mere *expectation* as to the answer.

(*b*) when the Principal Clause expresses a wish or supposition only, as Il. 14. 107 νῦν δ' εἴη ὃς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι *may there be* (*one*) *who will tell us a better plan than this.*

(*c*) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον ἣ πρὶν ἐπῆεν ὄφρ' εὖ γιγνώσκῃς κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know*, &c.

3. Clauses with ἤ . . ἦ of Deliberation, depending upon a Past Tense, have the Opt. without ἄν or κεν.

§ 35. ἄν and κεν with the Future Indicative.

This use is found both in Independent and in Subordinate Clauses. The force of the Particle is generally obvious: Il. 1. 139 ὁ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι (I will do so and so) *and he* (for his part) *will be angry to whom I shall come:* so Il. 1. 174, 523; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses **aim, direction, or consequence**: as ξυνέηκε μάχεσθαι *brought together to fight* (*for fighting*), λεῖπε φορῆναι *left to him to bear*, τὴν δὸς ἄγειν *give her for taking away*, &c.

2. It is often used after a Noun or Adverb, to limit or explain its application; as Il. 2. 553 τῷ δ' οὔ πώ τις ὅμοιος ἐπιχθονίων γένετ' ἀνδρῶν κοσμῆσαι *no one was like him for ordering;* Il. 4. 510 ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding*, i.e. so as to withstand: Il. 4. 345 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι *there*

roast meat is liked for eating, i.e. 'you like to eat roast meat there[1].'

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.—

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνονος Ἀτρείδαο,
χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. 2. 412 Ζεῦ κύδιστε . . μὴ πρὶν ἐπ' ἠέλιον δῦναι κ.τ.λ.

THE CASES.

The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an exception, as it usually serves to show the relation of the Noun to another Noun.

§ 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as τόδ' ἱκάνω *I come this time*, τάδε μαίνεται *he is thus mad*, πάντα ἐνίκα *he was victorious in all*, ἡδὺ γέλασσαν *they laughed a sweet laugh*, ἄλληκτον πολεμίζειν *to war unceasingly*: so πολύ and πολλά, μέγα and μεγάλα, τυτθόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὕστατα, ἔξοχα, ἐνδέξια, ὀξύ, βαρύ, καλόν, δεινόν, σμερδαλέον, ἐτεόν, ἐπιτηδές, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

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[1] Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

Similarly πᾶν ἔργον ὑπείξομαι *I will yield in everything* (πᾶν ἔργον being = πάντα).

2. A Noun of cognate meaning to the Verb, as ἐμάχοντο μάχην, βουλὰς βουλεύειν, ὑπόσχεσιν ἥν περ ὑπέσταν, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as ἠπείλησεν μῦθον *uttered a word of threatening*, βουλὰς ἐξάρχων *taking the lead in counsel*, οὔ τι ψεῦδος ἐμὰς ἄτας κατέλεξας *no false tale hast thou told of my folly*.

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as Il. 4. 155 θάνατόν νύ τοι ὅρκι' ἔταμνον *my making a treaty proves to be death to thee*. Hence the use of ἐπίκλησιν *in name*, πρόφασιν *professedly*, δέμας πυρός *in the likeness of fire*.

4. The seat of an action or feeling is often expressed by the Acc., as χεῖρα καμεῖται *his hand will be weary*, εἴσατο δὲ φθόγγην *he made himself like in voice*, φρένα τέρπετ' ἀκούων *was pleased in his soul*, βέβληαι κενεῶνα *thou are smitten in the flank*. This usage extends to Adjectives expressing qualities, as πόδας ἀργός, βοὴν ἀγαθός, χερείων οὐ δέμας οὐδὲ φυήν.

5. An ordinary Acc. of the Person with a limiting Acc. of the 'part affected' produces the double Acc. of the Whole and Part (σχῆμα καθ' ὅλον καὶ μέρος), which is very common in Homer: see Il. 1. 362.

6. The Acc. of the point to which motion is directed is very common with ἱκνέομαι (ἵκω, ἱκάνω), but rare with other Verbs of motion.

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is *some fact about the person*. The fact is often given by a Participle following, as Il. 7. 129 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἕκτορι πάντας ἀκούσαι *if he were to hear of their all cowering before Hector*: 13. 352 ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους *he was vexed at their being subdued* (cp. ἄχθομαι ἕλκος *I feel the pain of the wound*).

Or it is given by a distinct Clause, as Il. 2. 409 ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο *he knew of his brother how he laboured*. This is the so-called 'Accusativus *de quo*.'

§ 38. The Dative.

The Dative in Greek does the work of three distinct Cases; (1) the Dative proper (answering to the Latin Dative), (2) the Locative—'place (or time) at which,' and (3) the Instrumental or Comitative. The two latter cases are amalgamated in Latin with the Ablative.

1. **Dative Proper.** Under this head notice the free use made of the 'Ethical Dative' in Homer: as Il. 1. 104 ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην *his eyes were like fire;* 1. 250 τῷ δ' ἤδη δύο μὲν γενεαὶ . . ἐφθίαθ' *he had seen two generations pass.*

2. **Locative.** Nearly all words of place may be in the Dative; especially names of towns and countries (*passim*), of the parts of the body (as κεφαλῇ, ὤμῳ and ὤμοισι, φρεσί, θυμῷ, &c.), and words like μέσσῳ *in the middle*, ἐσχατίῃ *at the extremity:* note also the use with the familiar distinctions of place, as δόμῳ *in the house*, ἀγρῷ *afield*, νομῷ, χορῷ, ἀγορῇ, βουλῇ, μάχῃ, τραπέζῃ, ἀγῶνι, ὕπνῳ.

The true Locative form survives in οἴκοι *at home*, χαμαί *on the ground.*

3. **Instrumental or Comitative.** This group of uses includes the Dat. of manner or circumstance, as σιγῇ *in silence*, ἀλαλητῷ *with a shout*, σπουδῇ *with zeal*, κακῇ αἴσῃ *with an evil fate*, τριπλῇ *threefold;* also the idiom αὐτῇ κεν γαίῃ ἐρύσαιμι *I would drag them earth and all.*

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as ἐπί τ' ἠμύει ἀσταχύεσσιν *the field bends with the ears of corn* (cp. κεφαλῇ κατανεύσομαι); ξεστῇς αἰθούσῃσι τετυγμένον *built with porticoes;* so ἐθείρῃσιν κομόωντε, ἵπποις ἀΐσσων, &c.

§ 39. The Genitive.

The Greek Genitive is sometimes a Genitive Proper, serving mainly (like the Latin Gen.) to connect a Noun with another Noun which it limits or qualifies; sometimes an Ablative denoting the *terminus a quo* of the action.

The following are the chief points to be noticed:—

1. After Nouns denoting *anger*, *sorrow*, &c. the Genitive expresses either the person who has the feeling, as θεῶν μῆνις

the wrath of the gods; or (as very frequently in Homer) the person or thing which is the object or cause of the feeling, as Il. 6. 335 Τρώων χόλῳ *from anger against the Trojans*; 15. 138 χόλον υἷος ἑῆος *anger on account of his noble son*; so with ἄχος, &c.; cp. σὴ ποθή *regret for thee*.

2. The Gen. denotes the **Time** in the course of which something happens: as ἠοῦς *in the morning*, νηνεμίης *in calm weather*; τῶν προτέρων ἐτέων *in former years*; τοῦδ' αὐτοῦ λυκάβαντος *this very year*.

3. A Gen. of **Place** is found—

(*a*) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνετο πάσης γαίης (= *nowhere in the whole country*); Od. 3. 251 οὐκ Ἄργεος ἦεν *he was not* (*anywhere*) *in Argos* (cp. 21. 108 οὔτε Πύλου κ.τ.λ., and 14. 97).

(*b*) To denote the space within which motion takes place; often with πεδίοιο (διωκέμεν, θείειν, ἰών, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἁλός *he sprinkled with salt*, ἐπεστέψαντο ποτοῖο *they filled with liquor*, χαριζομένη παρεόντων *gratifying him from the store*; on the same principle πυρὸς πρῆσαι *to burn with fire*.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of *anger*, *grief*, &c.: as ἑτάροιο χολωσάμενος *enraged on account of his comrade*, τῆς ὅ γε κεῖτ' ἀχέων *grieved on account of her he lay*.

With Verbs of *aiming*, as ἀκοντίζω, ἰθύνομαι, ὡρμήθη.

With Verbs of *hearing*, *telling*, *knowing*, esp. *hearing from* or *about* a person, *knowing or telling about* a thing. Thus οἶδα with a Gen. means *to be acquainted with*, *skilled in*; and so ἐπιστάμενος πολέμοιο, &c.

§ 40. The Case-forms in -φι(ν).

The forms in -φι(ν) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—

The Instrumental Dative, the commonest use; as *βίηφι by might*, *ἀναγκαίηφι by necessity*, *ἑτέρηφι with the other hand*: *ἀγλαΐηφι πεποιθώς, γενεῆφι νεώτατος, σὺν ὄχεσφι, ἅμ' ἠοῖ φαινομένηφιν, θεόφιν μήστωρ ἀτάλαντος.*

The Locative, as *ὄρεσφιν on the mountains*, *θύρηφι at the door*, *κλισίηφι in the tent*, *ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν*, &c.

The Ablative Genitive, especially with Prepositions, as *ἀπὸ χαλκόφι, ἀπὸ νευρῆφιν, ἐκ στήθεσφιν, ἀπὸ ναῦφιν, ἐκ θεόφιν*: also *δακρυόφι πλῆσθεν, ναῦφιν ἀμυνόμενοι*, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending **-φι(ν)** is not found with a word denoting a *person*, except in *θεόφιν*.

§ 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer:—

1. The purely **Adverbial** use; **πέρι** in *πέρι μὲν θείειν ταχύν exceedingly quick in running*; **ὑπό** in Il. 3. 34 *ὑπό τε τρόμος ἔλλαβε γυῖα trembling seized his limbs beneath*; **πρό** and **ἐπί** in Il. 13. 800 *πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι some in front, some after them*: and so often with **ἀμφί, ἐνί**, &c.

Under this head may be placed the use with ellipse of the Verb *εἰμί*, as Il. 1. 174 **πάρ'** *ἔμοιγε καὶ ἄλλοι others are at my command*: 1. 515 *οὔ τοι ἔπι δέος no fear lies upon thee*: 14. 141 *οὔ οἱ ἔνι φρένες understanding is not in him.* So **ἄνα** as an exclamation, *up!*

Anastrophe, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as **πέρι** = *exceedingly*. It is also found with certain Prepositions when they follow the Noun governed, as *πόλεμον* **κάτα**, &c. Probably this represents the original accent, which the Preposition lost when it was joined in pronunciation to a following Noun or Verb.

2. **Tmesis,** or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position; as *ὑπὸ δ' ἔσχετο μισθόν he promised* (*ὑπέσχετο*) *wages*; *ἔκ τε καὶ ὀψὲ τελεῖ he accomplishes it* (*ἐκτελεῖ*) *late*; *οὕς ποτ' ἀπ' Αἰνείαν*

ἑλόμην *which I once took from Aeneas.* We must not suppose (as the name Tmesis would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition and the Verb had blended into the meaning of the compound, but the *place* of the Preposition was not yet fixed.

§ 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

1. The **Dative** is used in Homer—

with **ἀνά**, as *χρυσέῳ ἀνὰ σκήπτρῳ upon a golden staff;*

with **μετά**, in two senses, (1) '**between**,' as *μετὰ ποσσί between the feet*, *μετ' ἀμφοτέροισι between the two sides;* (2) '**among**,' as *μετὰ τριτάτοισι among the men of the third generation.* The Gen. with *μετά* is post-Homeric.

The Dat. with some other Prepositions, as **ὑπό**, **παρά**, **ἀμφί**, **περί**, is much commoner in Homer than in later Greek. Thus **παρά** with the Dat.—only found in most authors with words denoting **persons**—is used of **things**, as *παρὰ νηυσί beside the ships*, &c. And the Gen. is hardly ever found in Homer with **ἀμφί**, or with **περί** in the local sense.

2. The **Genitive** with Prepositions denotes either (1) '**motion from**,' as with *ἐξ*, *ἀπό*, *παρά*, or (2) '**place with respect to**,' as with *πρό*, *ὑπέρ*, *ἐπί*, *ἀντί*. There are few derivative meanings in Homer, and these mostly of an obvious kind; as **πρό** *in defence of*, **ἀντί** *instead of.*

κατά with the Gen. means either (1) '**down from**,' as *κατ' οὐρανοῦ down from heaven*, or (2) '**down on**,' as *κατὰ χθονὸς ὄμματα πήξας fixing his eyes on the ground.*

περί with the Gen. most commonly means '**beyond**,' '**surpassing**,' as *περὶ πάντων above all men:* also '**concerning**,' '**on account of**,' as *μαχησόμενοι περὶ σεῖο.*

3. The **Accusative** with Prepositions generally denotes either the **object to which** motion is directed, or the space over which it takes place. Thus—

παρά is used (1) of '**motion to**,' as *στῆ δὲ παρ' αὐτὸν ἰών he*

went and took his stand beside him; (2) of **space**, as *παρὰ θῖν' ἁλός along the shore.*

So **ὑπό**: (1) of motion, *ὑπὸ Ἴλιον ἦλθεν he came to* (*under*) *Ilium*; (2) of space, *ὑπὸ Κυλλήνης ὄρος αἰπύ*, of the district *under Mount Cyllene*; *ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δείρην the thong galled him* (where it passed) *under his neck.*

With **ἀνά** and **κατά** the Acc. is one of **space**; as *ἀνὰ στόμα καὶ κατὰ ῥῖνας, up through the mouth and down through the nostrils.*

διά takes the Acc. in Homer (as well as the Gen.) in the local meaning '**through**.' With the Gen. the notion is usually that of making way through an obstacle: *δι' ὁμίλου through the throng*; so *δι' αἰθέρος οὐρανὸν ἵκει*, &c. With the Acc. the **space** traversed is more prominent, as *διὰ δώματα ποιπνύοντα bustling through the palace.*

§ 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus **παρ-έξ** (*παρέκ*), **ὑπ-έκ**, **δι-έκ**, **ἀπο-πρό**, **δια-πρό**, **περι-πρό**, **ἀμφὶ περί** (better **ἀμφιπερί**). In such cases the first is the more important, and determines the construction: e.g. **παρέξ** generally takes the Acc., as Il. 9. 7 *παρὲξ ἅλα φῦκος ἔχευε washes up the sea-weed along* (*the shore of*) *the sea*: and **διὲκ** *προθύρου through the porch* (and so *out*).

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun **ἐγώ** the forms **μευ**, **μοι**, **με** are enclitic.

2. In the Pronoun **σύ** the Dat. **σοί** is emphatic, **τοι** is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by **γε**, as *ἔγωγε* (or *ἐγώ γε*), *σύ γε*, &c.

3. The Pronoun **ἕο οἷ ἕ** also has its **emphatic** and its **unemphatic** uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—

a. When orthotone **ἕο** is **Reflexive** (= Lat. *sui*, *sibi*, *se*).

This use is not very common except with Prepositions (*ἀμφὶ ἕ, ἀπὸ ἕο, ἐπὶ οἷ*, &c.).

b. Much more frequently it is enclitic, and is an unemphatic Pronoun of the Third Person, standing for a person just mentioned; sometimes also for a thing, as Il. 1. 236 *περὶ γάρ ῥά ἑ χαλκὸς ἔλεψε* (of the sceptre).

The Possessive Adj. ἑός or ὅς is nearly always Reflexive (= Lat. *suus*).

§ 45. ὅδε, κεῖνος, οὗτος.

Of these Pronouns ὅδε and κεῖνος (rarely in Homer *ἐκεῖνος*) are chiefly used to distinguish objects as *here* or *yonder*, present or remote: οὗτος generally denotes what has been spoken of, or is supposed to be known.

But *οὗτος* sometimes answers to Lat. *iste*, '*that of yours*' (Il. 1. 131; 4. 37; 7. 110, &c.); and (like *iste*) often implies hostility or contempt, as Il. 6. 352 *τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι* κ.τ.λ.

§ 46. αὐτός.

The proper meaning of αὐτός seems to be the *very* one, *that and no other*. It can only be used of an object already mentioned or implied. Note the uses:—

1. To distinguish a person from adjuncts or surroundings (*αὐτὸς καὶ τοῦ δῶρα* *the man and his gifts*); hence in Il. 1. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. 1. 356 *αὐτὸς ἀπούρας* 'taking it *by himself*,' without the usual concurrence.

2. 'Without change,' 'the same as before,' as *αὐτὰ κέλευθα* = *the way we came*. Thus the Adverb αὔτως means 'as before,' and hence, in a bad sense, 'without mending matters,' 'uselessly.' Similarly *αὖθι* = *in the same place*, hence 'without stirring,' 'idly.'

Besides these uses of *αὐτός* in its full meaning, it is used—

3. In an **unemphatic** sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.

§ 47. The Article.

The Pronoun ὁ ἡ τό is used in three ways; (1) as a Substantive Pronoun, = *he, she, it*; (2) as an Article with a Noun; (3) as a Relative.

1. *The Substantival use*:—

In this use—which is by far the commonest in Homer—ὁ ἡ τό stands to the enclitic forms of ἕο as the emphatic to the unemphatic Pronoun (as ἐμέ to με, &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. 1. 191 τοὺς μὲν ἀναστήσειεν ὁ δ' Ἀτρεΐδην ἐναρίζοι, the contrast is between two acts of the same person, *should drive away the others and* (*thereupon*) *slay Agamemnon.*

The Art. is often strengthened by γε, especially in the Nom., so that ὅ γε, ἥ γε, τό γε is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g. τόν γε, τόν, μιν (answering to ἐμέ γε, ἐμέ, με).

2. *The Attributive use*; of which several varieties may be distinguished:—

(*a*) With the Noun following as a kind of explanation, as Il. 1. 348 ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν; where the Art. alone would suffice for the sense, and therefore might still be regarded as substantival: cp. 1. 488; 2. 105.

(*b*) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as Il. 1. 382 ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ θνῆσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο. 'Apollo shot his dart—the *army* kept perishing—the *shafts* ceased not.'

This use is chiefly found with adversative Particles, δέ, αὐτάρ, ἀλλά, &c.; sometimes with καί and τε, as Il. 1. 340 καὶ πρὸς τοῦ βασιλῆος, lit. *and before him, too, the king.*

(*c*) As antecedent to a Relatival Clause, e.g. ἤματι τῷ ὅτε κ.τ.λ. In this use the Art. generally follows the Noun, often after a slight pause. The later position of the Art. appears in Il. 6. 292 τὴν ὁδὸν ἣν κ.τ.λ.

(*d*) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, ἄλλος, ἕτερος, αὐτός, and a few other Adjectives that imply contrast or comparison, as Αἴας ὁ μέγας

Ajax the greater, τὸ χθιζόν *that of yesterday*, τὸ κρήγυον—τὰ κακά *good* and *bad* fortune: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as Il. 5. 271 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ, τὼ δὲ δύ' Αἰνείᾳ *four* (not *the four*) *he kept, the other two he gave to Aeneas.*

Note that Homer uses the Art. when a *particular* contrast is intended, as in Il. 1. 107 τὰ κακά, when he had *mentioned* τὸ κρήγυον. This is quite different from the later use of τὸ κακόν or τὰ κακά for 'evil' or 'evils' in general.

(*e*) With the words γέρων, ἄναξ, ἥρως. In this combination the Art. is the important word, the Noun being a mere title added; somewhat as in English, 'his majesty' = 'he' (the king), i. e. a Pronoun + a title.

(*f*) With ἔπος and μῦθος, as ποῖον τὸν μῦθον ἔειπες. Here also the Noun has little to add to the meaning; e.g. ἐπεὶ τὸν μῦθον ἄκουσε is nearly = ἐπεὶ τό γ' ἄκουσε. Cp. 'thing' in 'something,' 'anything.'

(*g*) Sometimes to express dislike or contempt; as Il. 2. 275 τὸν λωβητῆρα ἐπεσβόλον *that scurrilous brawler*. This answers to the later use of οὗτος = *iste*.

3. *The Relatival use*:—

This use arises from the habit of placing the Art. at the beginning of a new Clause, and often can hardly be distinguished from the Demonstrative use: e.g. in Il. 1. 320 Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, τώ οἱ ἔσαν κήρυκε, we may translate *who were his heralds*, or (parenthetically) *they were his heralds.*

The Relatival use of ὁ ἡ τό is much more limited than that of ὅς ἥ ὅ. Thus (1) the Art. always refers to a *definite* antecedent: it does not mean *whoever*, or introduce a condition or limitation of the Principal Clause, as ὅς ἥ ὅ often does. Also (2) it almost always comes after the Principal Clause. The line usually quoted for the Relatival Art., Il. 1. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται, is almost the only instance to the contrary.

The Acc. Neut. τό is used adverbially (§ 37, 1), to mean *on which account, wherefore*, as Il. 3. 176 τὸ καὶ κλαίουσα τέτηκα.

§ 48. The Relative ὅς ἥ ὅ.

1. The Pronoun ὅς ἥ ὅ, and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense :—

ὧς = *thus* is common, especially at the beginning of a Clause, and in the phrases καὶ ὧς, οὐδ' ὧς, ἐπεὶ ὧς, and the correlatives ὡς—ὧς *as—so.*

ὅς = *he*, in καὶ ὅς *even he*, οὐδ' ὅς, μηδ' ὅς.

ὅτε and ἧος are Demonstrative when used with μέν and δέ; thus ὅτε μέν *sometimes*, ἕως μέν *for a time.*

2. The Neuter of the Relative, used adverbially, furnishes the Conjunctions ὅτι (from ὅστις or ὅτις), ὅ τε (from ὅς τε, not always easily distinguished from ὅτε *when*), and the simple ὅ. The meaning is either (1) *because, in that*, or (2) *that* (after Verbs of knowing, telling, &c.). Thus—

ὅ = *because.* Il. 9. 534 χωσαμένη ὅ οἱ οὔ τι κ.τ.λ.

ὅ = *that.* Il. 5. 433 γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.

ὅ τε = *because.* Il. 1. 244 χωόμενος ὅ τ' κ.τ.λ.

ὅ τε = *that.* Il. 5. 331 γιγνώσκων ὅ τ' ἄναλκις ἔην θεός.

§ 49. The Particles.

The commonest of the Particles used to connect Clauses (καί, μέν, δέ, ἀλλά) are the same in Homer as in later Greek. One or two are peculiar to Homer, viz. ἠδέ *and* (ἠμέν—ἠδέ *both—and*); αὐτάρ, ἀτάρ *but;* αἴ, used as well as εἰ, *if.*

There is greater difference between the two dialects in the Illative Particles, and the numerous little words which serve to mark various shades of emphasis, &c. The following seem to require notice, on the ground either of form or usage :—

1. ἦ is affirmative; sometimes used interrogatively, as ἦ ἐθέλεις *dost thou indeed wish?* In the affirmative use it is combined with various other Particles: thus we have ἦ μήν (or ἦ μέν, see below), ἦ τοι, ἦ τε, ἦ ῥα, ἦ νύ τοι, ἦ ῥά νυ.

The combinations ἦ μήν and ἦ καί are sometimes = *and yet, and that though* (= καίτοι, which is not Homeric).

2. ἠέ or ἤ has the meanings *or* and *than;* in correlation *either—or*, for which we find ἤτοι—ἠέ (ἤ). In the meaning *than* we have also the combinations ἠέ τε and ἠέ περ.

3. **ἄρα, ἄρ, ῥα** (encl.) *accordingly, so;* often used with Clauses that express alternatives, especially with the first of the two, as *εἴτ' ἄρ—εἴτε, οὔτ' ἄρ—οὔτε*: also in *ἐπεί ῥα, ὅτι ῥα, γάρ ῥα.*

The combination **τ' ἄρα** (*τ' ἄρ*, sometimes written *τάρ*) is used with interrogatives, as *τίς τ' ἄρ, πῶς τ' ἄρα.*

4. **μήν** is a Particle of strong affirmation, for which Homer often uses **μέν** (*ἦ μέν, καὶ μέν, οὐδὲ μέν*), sometimes (in the Iliad) **μάν.**

5. **δή** *now, at last, really,* may come at the beginning of a Clause in the combinations **δὴ τότε, δὴ γάρ.**

6. **τοι** *then, surely,* usually enclitic, but comes first in **τοιγάρ** *so then.* Homer never has *τοίνυν* or *καίτοι.*

7. **θην** (encl.) *I suppose,* ironically, (= Attic *δήπου*).

8. **περ** (encl.) *very, certainly,* placed after the word which it strengthens, as *καὶ ἀχνύμενός περ even being so grieved, ὡς ἔσεταί περ even as it shall be* (not *καίπερ, ὥσπερ*, as in Attic). It may often be translated *although*, but not regularly (like *καίπερ* in Attic).

9. **τε** has two quite distinct uses in Homer:—

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as *general;* as Il. 1. 218

ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.

This latter use of **τε** is rare except in combination with **ὅς, ὅσος, οἷος**, the corresponding Adverbs **ὡς, ὅθι, ὅτε, ἵνα**, the Art. when used as a Relative (as Il. 7. 112 **τόν τε** *στυγέουσι καὶ ἄλλοι*), the Indefinite **τις**, and the Particles **καί, μέν, δέ, ἀλλά, γάρ.** It is chiefly found in similes, proverbial sayings, or maxims, &c.: see Il. 1. 63, 81, 82, 238., 2. 90, 145, 292, &c.

METRE AND QUANTITY.

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. **The third foot must not end with a word**: that is to say, the pause or break which separates one word from the next must not be so placed as to divide the line into two equal parts.

Such a break in the middle of the line is prevented by a

Caesura (*τομή*, i. e. the division between words not coinciding with the end of a foot, and therefore 'cutting' the foot).

The commonest Caesura is that 'at the third trochee' (*τομὴ* **κατὰ τρίτον τροχαῖον**), as in—

οὐλομέ- | νην ἣ | μυρί' ∧ 'Α- | χαιοῖς ἄλγε' ἔθηκε,

so called because it divides the third foot into a trochee (*μῡρῐ-*) and a short syllable. In the first book of the Iliad, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura 'after five half-feet' (*τομὴ* **πενθ-ημι-μερής**): as *μῆνιν ἄ- | ειδε θε- | ά ∧ - |* .

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (*τομὴ* **ἐφθ-ημι-μερής**) as:—

ὅς κε θε- | οῖς ἐπι- | πείθη- | ται, ∧ μάλα | τ' ἔκλυον αὐτοῦ.

2. **There must be no Caesura at the fourth trochee**: e. g. we cannot have such a line as—

Πηλεύς θήν μοι ἔπειτα γυ- | ναῖκα ∧ γα- | μέσσεται αὐτός,

the reading of all the MSS. in Il. 9. 294; where Aristarchus gives—

Πηλεύς θήν μοι ἔπειτα γυ- | ναῖκά γε ∧ | μάσσεται αὐτός.

The division after the fourth foot, as in—

ἡρώων, αὐτοὺς δὲ ἑλώρια | τεῦχε κύνεσσιν

is called the **Bucolic Diaeresis**. This is the most rhythmical division, and consequently the best place for a pause in the sense.

§ 51. Hiatus, Elision, Contraction, &c.

Hiatus is not forbidden in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A **long vowel** or diphthong at the end of a word is usually shortened before hiatus, as *τὴν δ' ἐγὼ | οὐ λύσω.*

2. If however the syllable is in **arsis** (i. e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as *ἡμετέ | ρῳ ἐνὶ | οἴκῳ.* In **thesis** (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases in

which a long vowel or diphthong comes before another vowel in the same word: thus—

(*a*) The vowels α, ι, υ before another vowel are often 'doubtful' in quantity; as ῑλᾱος and ῐλᾰος, κονῑη and κονῐη, ῐομεν (- ⏑ ⏑ but ἀλλ' ῑομεν); so in most Verbs in -ιω and -υω, Comparatives in -ιων, Nouns in -ιη, &c.

(*b*) η and ε are interchanged, as ἠΰς and ἐΰς, ἀν-ήῃ and ἀν-έῃ (Subj., § 13), νηός and νεός (Gen. of νηύς).

(*c*) Diphthongs interchange with short vowels, viz. αι, ει, οι with ᾰ, ε, ο; as in the Verbs in -αιω and -ειω (§ 8, B, 1), νείατος and νέος, ἡμείων and ἡμέων, βαθείης and βαθέης, ὀλοιός and ὀλοός, &c. Instances of a less common kind are δεύομαι and δέομαι, ἔχευα and ἔχεα, λούεσθαι with 1 Aor. λοέσσατο, and the shortening of the first syllable in υἱός.

4. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Genitives in -εω for -ᾱο (through an intermediate -ηο), and the Subj. στέω-μεν, φθέω-μεν, &c. (for στήο-μεν, φθήο-μεν, see § 13, A). This is called 'Metathesis of Quantity.'

5. The diphthong -αι may be elided in the Verbal Endings -μαι, -ται, -νται, -σθαι, as βούλομ' ἐγώ, &c. οι is occasionally elided in μοι, σοί.

ι is seldom elided in the Dat. Sing., never in περί, τί, ὅτι.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with δὴ αὖ, δὴ οὕτω, ἐπεὶ οὐ, ἦ οὐ, and a few other cases.

7. The combinations εα, εαι, εο, εοι, εω, ιο may be scanned as one syllable.

8. Hiatus is tolerated after the caesura at the third trochee, and the Bucolic Diaeresis, especially if there is a pause: as—

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

9. **Contraction** is comparatively rare: the rules are the same as in Attic, except that εο is contracted to ευ. On **Assimilation** see § 8, B, 2.

§ 52. Position.

When a short vowel is followed by two consonants, the syllable is long. This holds for all consonants: e.g. τρ in

πατρός, ἐπὶ Τρώεσσι; πρ in ἐσσόμενα πρό τ' ἐόντα; φρ in περιφραδέως, ἐπὶ φρεσί, &c.

Exceptions sometimes occur before τρ, πρ, κρ, πλ, κλ, rarely before other combinations of Mute and Liquid. But they are chiefly found in words which could not otherwise be brought into the verse: as τράποντο, προσηύδα, κραταιός, βροτῶν, Ἀφροδίτη, Κλυταιμνήστρη, πλέων, &c. The same excuse applies to the short vowel before Σκάμανδρος, Ζέλεια, Ζάκυνθος, σκέπαρνον—words which the poet could not altogether avoid using.

§ 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e.g.) ἀνήρ (ᾰ), Ἄρης (Voc. Ἆρες Ἄρες), ἴσασι (- - ᴗ and ᴗ - ᴗ); φίλος, but φίλε κα- | σίγνητε; δύο and δύω; also interchange between ε and ει, ο and ου, as ἕνεκα and εἵνεκα, πολύς and πουλύς, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, κᾱλός, φᾶρος, φθᾱνω, ἶσος, τῑνω, φθῑνω, ξεῖνος, πεῖραρ, μοῦνος, κοῦρος, νοῦσος, &c., while the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e.g. the first α of ἀθάνατος, ἀκάματος, Ἀπόλλωνος, ἀπονέεσθαι, the ῡ of θυγατέρες (ῠ in trisyllabic forms, θύγατρα, &c.), the ῑ of Πριαμίδης, &c.; also final α in ἀμφηρεφέα (Il. 1. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. 1. 153 δεῦρο μαχησόμενος, ἐπεὶ κ.τ.λ.; 2. 228 πρωτίστῳ δίδομεν, εὖτ' ἂν κ.τ.λ. This is hardly ever found except before a pause in the sense.

§ 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter ϝ, called the digamma,

answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* or *w*. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for writing the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually found written in other dialects with an initial ϝ, or may be shown from the cognate languages to have had the sound which the ϝ was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the ϝ was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial ϝ are—*ἄγ-νυμι, ἄναξ, ἄστυ, ἔαρ, ἑκάς, ἕκαστος, εἴκοσι, ἔλπω, ἕννυμι* (ϝεσ-), *ἔπος* (*εἰπεῖν*), *ἔργον* (*ἔρδω*), *ἕσπερος, ἔτος, ἰδεῖν* and *οἶδα* (ϝιδ-), *εἴκω* and *ἔοικα* (ϝικ-), *ἰάχω* (*ἰαχή, ἠχή*), *ἶσος, ἶφι, οἶκος, οἶνος*.

Initial ῾ϝ (for an older σϝ) appears in *ἁνδάνω* (σϝαδ-), *ἡδύς*, &c., *ἔθω* (*εἴωθα*), *ἑκυρος*, and the Pronoun *ἕο, οἷ, ἕ*. We even find *οὔ οἱ, οὔ ἕθεν* (instead of *οὔχ οἱ*, &c.) in the text of Homer.

Initial ϝρ may be traced in *ϝρέζω* (cp. *ϝέργον*), *ϝρήγ-νυμι*, perhaps *ϝρητός, ϝρύομαι*, &c.

Initial δϝ in *δϝέος* (*δείδια* for *δε-δϝια*, &c.) and *δϝήν*.

§ 55. Doubling of Consonants.

1. σ and σσ interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *ὅσος, τόσος, μέσος*, Ὀδυσεύς: λ and λλ in Ἀχιλλεύς; τ and ττ, π and ππ in the Indefinite Rel., *ὅττι, ὅππως*, &c.

2. Certain initial consonants have the value of double

letters (§ 52). Thus we never find a short syllable before δέος *fear* (δεινός, δεῖσαι, &c.), or the adverb δήν. And short vowels are often scanned as long before words beginning with ρ, also before λόφος, λιαρός, μελίη, μέγας, μέγαρον, νιφάς, νέφος, νεύρη, σεύω, and some other words beginning with λ, μ, ν, σ.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: ἐλλίσσετο, ἄρρηκτος (ῥήγνυμι), ἄλλοφος, ἐϋμμελίης, ἀγάννιφος, ἐπισσεύω, ἔδδεισεν (written by Aristarchus ἔδεισεν, scanned – – ⏑).

In most of these cases it is probable that a consonant has been lost, so that ρ stands for ϝρ or σρ, λ for σλ or γλ, μ for σμ, ν for σν or δν, δ for δϝ, &c. Hence ἐρρ- is obtained by assimilation for an original ἐϝρ-, or ἐσρ-: and so in other cases.

DIALECT AND STYLE.

§ 56. The Epic Dialect.

1. The dialect of the Iliad and Odyssey—called by the ancient Grammarians the 'Epic'—is best described by the term **Old Ionic**, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or 'New Ionic' grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the Aegean, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs,—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so

numerous as they appeared to be in the old grammars. For instance, *γέγονα* and *γέγα-μεν*, the regular Homeric 1 Sing. and 1 Plur. Pf. of *γίγνομαι*, were treated as forms of two distinct Perfects, *γέγονα* and **γέγαα*. And the same grammarians tell us in general terms that *η* and *ω* in the Endings of the Subj. might be shortened to *ε*, *ο*: not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and 'irregularity' were really the working of older rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially *σ* (§ 55), Metathesis (as *καρδίη*, *κραδίη*) and other phonetic influences, (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in -*ν* and -**σαν**; the Subj. in -**ω** and -**ωμι**, -**ῃ** and -**ῃσι**; the 2 Sing. in -**ς** and -**σθα**; the Inf. in -**ειν** and -**εμεναι** (-**εμεν**).

In Declension,—the Gen. in -**αο** and -**εω**, -**αων** and -**εων**, in -**οιο** and -**ου**, and (in the Pronouns) -**ειο**, -**εο**, -**ευ** and -**εθεν**; the Dat. Plur. in -**σι** and -**εσσι**; the Acc. Plur. in -*ιας*, -*υας*, and -*ῑς*, -*ῡς*; the Pronominal forms *ἄμμες*, *ἄμμε*, *ἄμμι(ν)*, *ὔμμες*, *ὔμμε*, *ὔμμι(ν)*, along with *ἡμεῖς*, *ὑμεῖς*, &c.; the Prepositions *παρά* and *παραί*, *πρός προτί* and *ποτί*.

In the forms of Stems,—*πολύ-ς* and *πολλό-ς*, Compar. *πλέες* and *πλέονες*, *χείρων* and *χερείων* (besides Acc. *χέρεια*, Dat. *χέρηϊ*), *ὅττις* and *ὅτις*, *ὅς* (*suus*) and *ἑός*, *πόλις* and *πτόλις*, *πόλεμος* and *πτόλεμος*, *ἶσος* and *ἔϊσος*, *ὁμοῖος* and *ὁμοίϊος*.

6. Such a multiplicity of grammatical forms is best explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The

use of archaic inflexion in such a style is not unknown in English: we retain in this way the 3 Sing. in **-eth**, many Past Tenses in **-ed**, the Pronoun *ye*, the Possessives *mine* and *thine* for *my* and *thy*, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

7. This character of the dialect appears also in the vocabulary, especially in the 'fixed epithets,' and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets ἀμύμων, γλαυκῶπις, αἰγίοχος, ἠριγένεια, the phrases μερόπων ἀνθρώπων, πολέμοιο γέφυρα, ἀδρότητα καὶ ἥβην, and the like. Sometimes an older form of a word survives in a group of fixed phrases, while a later form is found in ordinary use: as in the case of ἔισος and ἶσος (see on Il. 1. 306), ὁμοίϊος and ὁμοῖος (Il. 4. 315).

§ 57. Parataxis.

It is characteristic of the style of Homer that **παράταξις**, 'co-ordination' of Clauses, is often found where the connexion of the thought would require a 'subordinate' or dependent clause: as—

Il. 3. 134 οἱ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπαυται,
ἀσπίσι κεκλιμένοι.

Here a later writer would say ἐπεὶ ὁ πόλεμος πέπαυται, or τοῦ πολέμου πεπαυμένου.

Il. 9. 118 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν,

i.e. 'as he has honoured him *by subduing* the Greeks.'

Il. 11. 126 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἑνὶ δίφρῳ ἐόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·

= 'who were in one chariot, together guiding the swift horses.'

Il. 17. 30 ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,

= 'to retire into the crowd *instead of* standing up against me.'

It is somewhat less common for the first of two clauses to be subordinate in sense: but cp.—

Il. 8. 1 ἠὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο·

= '*as* dawn began to spread, Zeus called an assembly.'

Il. 9. 334 *ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,*
τοῖσι μὲν ἔμπεδα κεῖται·

i. e. 'the other prizes *which* he has given to chiefs and kings remain undisturbed with them.'

As was observed in § 27, the use of the Imperfect often shows that a clause is subordinate in thought: see the examples quoted there.

§ 58. Anacoluthon.

The term **ἀνακόλουθον**, 'want of sequence,' includes every case in which a sentence is not ended in the way that the beginning has led us to expect. The language of Homer is too regular and finished in its character to admit many real changes of construction. With a few exceptions the cases of so-called Anacoluthon are found in sentences which may be explained on general principles of Homeric construction.

1. Anacoluthon sometimes appears in the shape of Parataxis, in the *second* of two clauses that are properly both subordinate: as—

Il. 3. 79 *τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ*
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.

The correlative *τε—τε* leads us to expect something parallel in form to *ἰοῖσι τιτυσκόμενοι.*

Il. 20. 48 *αὖε δ' Ἀθήνη*
στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν ἄυτει.

Here we expect simply *ὅτε δὲ ἐπ' ἀκτάων.* Cp. 6. 478., 7. 418, 433., 8. 346.

2. Similarly, a Relative is not generally construed with more than one clause:—

Il. 1. 162 *ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν,*
='and which the Greeks gave me.'

Il. 3. 387 *ἥ οἱ Λακεδαίμονι ναιεταώσῃ*
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε,

'and whom she chiefly loved.' The second clause is parallel in thought to the Relatival clause, but reverts to an independent construction.

3. On the same principle, when a Dual or Plural subject is

distributed between the two clauses (as Il. 7. 306 *τὼ δὲ διακρινθέντε ὁ μὲν—, ὁ δὲ—*), the second sometimes takes an independent form: as Il. 16. 317 *Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμνιον ὀξέϊ δουρὶ Ἀντίλοχος . . . τοῦ δ' ἀντίθεος Θρασυμήδης* κ.τ.λ. (instead of the regular *ὁ δὲ Θρασυμήδης—*). So with further change of construction,—

Od. 9. 462 *ἐλθόντες* [sc. *ἐγὼ καὶ οἱ ἑταῖροι*]

πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους·

(instead of *ἔπειτα δὲ ἑταῖροι ὑπ' ἐμοῦ*).

Occasionally the second clause disappears altogether: as—

Il. 3. 211 *ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς*, where a clause such as *Μενέλαος δὲ ἧττον γεραρὸς ἦν* is implied by the Comparative.

Il. 10. 224 *σύν τε δύ' ἐρχομένω καί τε πρὸ ὁ τοῦ ἐνόησε*
(= 'one is beforehand, the other behind him').

4. When a Noun or Pronoun is separated by a subordinate clause from the rest of the sentence it is apt to follow the construction of the intervening clause:—

Il. 4. 433 *Τρῶες δ' ὥς τ' ὄϊες . . .*

436 *ὣς Τρώων ἀλαλητὸς* κ.τ.λ.

So in other similes, as Il. 15. 630., 17. 658, 755., Od. 13. 81: cp. also Il. 6. 396., 14. 75, 371.

Il. 11. 624 *τοῖσι δὲ τεῦχε κυκειῶ ἐϋπλόκαμος Ἑκαμήδη,*
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
θυγατέρ' Ἀρσινόου κ.τ.λ.

Here *θυγατέρα* follows the Case of the Relative *τήν*, instead of the original subject: cp. Il. 2. 232., 7. 186., 13. 258.

5. The chief example of real anacoluthon in Homer is Il. 6. 510 *ὁ δ' ἀγλαΐηφι πεποιθὼς—ῥίμφα ἑ γοῦνα φέρει* κ.τ.λ., where the effect of abrupt change seems to be intended: and so perhaps Il. 9. 356–360.

§ 59. Litotes.

The 'figures of speech' to which we now proceed do not properly belong to grammar. Their essence lies in a difference between the literal meaning of a phrase or sentence and the meaning which it is intended to convey: and such a difference

does not appear in the form of the sentence, but in the tone of the speaker, or the general drift of the context.

The term **λιτότης**, lit. 'smoothness' or 'plainness,' denotes an ironical understatement of the speaker's meaning: as when we say 'not a little' for 'a great deal.' This particular form of Litotes—in which we affirm something strongly by denying its opposite—is common in Homer: e.g. *οὐ κόσμῳ* = 'in great disorder,' *οὔ τι κάκιστος ἀνήρ* = 'one of the bravest,' *οὐ νέμεσις*, 'small blame,' &c. So *οὔ φημι, οὐκ ὀΐω* (*ἔσεσθαι*), lit. 'I do not think it will be so,' really meaning 'I am sure it will not be so.'

§ 60. Oxymoron.

The peculiarity called *τὸ ὀξύμωρον*—'sharply foolish'—arises when the ironical use of a word is shown by some contradiction or impossible juxtaposition of ideas. Thus 'to fight shy' means 'not to fight'; the qualification 'shy' being inconsistent with the literal sense of the word 'fight.'

The figure is not uncommon in Homer. The phrase just given as an instance has more than one parallel: *ἀλυσκάζοντι μάχεσθαι* (Il. 5. 253), *ἑκὰς ἱστάμενος πολεμίζειν* (Il. 13. 263), *ἀποσταδὸν μάρνασθαι* (Il. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: *μέλπεσθαι Ἄρηϊ, πολέμου ὀαριστύς, ὁμιλέομεν Δαναοῖσι*, &c.

A good example is the word *ἀλαοσκοπιή*, 'blind watch.' Evidently a blind watch is not a *kind* of watch, but the negation of one: just as 'fighting shy' is the failure to fight.

Somewhat similarly in the story of Rhesus, Il. 10. 496 *κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη τὴν νύκτ' Οἰνείδαο πάϊς*, the meaning is not that he had a bad dream in which he saw Diomede, but that a 'bad kind of dream' (i. e. something worse than a dream), viz. Diomede, stood over him.

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ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
"Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι,
ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα."
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
"μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο·
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν·
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."
Ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς.
ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκε·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο·
οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·

κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς·
ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα,
ἢ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται εἴθ' ἑκατόμβης,
αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."
Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ᾔδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ Ἀχιλεῦ, κέλεαί με, Διῒ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος·
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσσον
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·
ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί·
κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ·
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι εἴ με σαώσεις."
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅ τι οἶσθα·
οὐ μὰ γὰρ Ἀπόλλωνα Διῒ φίλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν, οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."
  Καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων·
"οὔτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἠδ' ἔτι δώσει·
οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν."
  Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην·
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπε·
"μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυον εἶπας·
αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
ὡς δὴ τοῦδ' ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας οὐδὲ φυήν, οὔτ' ἂρ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικε·

λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ."
 Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι.
ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς
ἠὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας."
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ὤμοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἶφι μάχεσθαι;

οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος, ἐπεὶ οὔ τί μοι αἴτιοί εἰσιν·
οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
πρὸς Τρώων· τῶν οὔ τι μετατρέπῃ οὐδ' ἀλεγίζεις·
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀΐω
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
  Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν·
οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισι
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισι

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐῢ εἰδῇς
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
  Ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἢ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
ἧος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλεΐωνα
οἴῳ φαινομένη· τῶν δ' ἄλλων οὔ τις ὁρᾶτο·
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω·
ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ."
  Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνείδισον ὡς ἔσεταί περ·
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
  Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ."
 Ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησε
μύθῳ Ἀθηναίης· ἡ δ' Οὔλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὔ πω λῆγε χόλοιο·
"οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπῃ·
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἵ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὔ τι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."
 Ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
Ἀτρεΐδης δ' ἑτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν—
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν.
"ὢ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει·
ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο·
ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν
ἀνδράσιν ὡμίλησα, καὶ οὔ ποτέ μ' οἵ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν]·
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔ τις
τῶν οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι μαχέοιτο·
καὶ μέν μευ βουλέων ξύνιεν πείθοντό τε μύθῳ·
ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον·
μήτε σὺ τόνδ' ἀγαθός περ ἐὼν ἀποαίρεο κούρην,
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
μήτε σύ, Πηλείδη, ἔθελ' ἐριζέμεναι βασιλῆϊ
ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
ἀλλ' ὅ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
'Ατρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομ' 'Αχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἕρκος 'Αχαιοῖσιν πέλεται πολέμοιο κακοῖο."
  Τὸν δ' ἀπαμειβόμενος προσέφη κρείων 'Αγαμέμνων·
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀΐω·
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"
  Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος 'Αχιλλεύς·
"ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀΐω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
χερσὶ μὲν οὔ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης
οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηῒ μελαίνῃ,
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο·
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί."
  Ὣς τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν 'Αχαιῶν·
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
ἤϊε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
'Ατρεΐδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
βῆσε θεῷ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον
εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις 'Οδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ.
Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,
ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε,
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
"ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται."
Ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
ἥμενον· οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς.
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
"χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
ἆσσον ἴτ'· οὔ τι μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
καί σφωϊν δὸς ἄγειν· τὼ δ' αὐτὼ μάρτυροι ἔστων
πρός τε θεῶν μακάρων πρός τε θνητῶν ἀνθρώπων,
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε
χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις· ἦ γὰρ ὅ γ' ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί."
  Ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς
δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθείς,
θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
"μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."
  Ὣς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι·
καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς ἠΰτ' ὀμίχλη,
καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω."
  Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;
ᾠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ' ἕλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνῇσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο.
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·
τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη·
ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων'—ὁ γὰρ αὖτε βίην οὗ πατρὸς ἀμείνων—
ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων·
τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,

αἴ κέν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἣν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"ὤμοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἦσθαι, ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔ τι μάλα δήν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι καί μιν πείσεσθαι ὀΐω."
Ὣς ἄρα φωνήσασ' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
τήν ῥα βίῃ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς
ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ,
ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ᾽ ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
"ὦ Χρύση, πρό μ᾽ ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ᾽ ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ᾽ ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε᾽ ἐφῆκεν."
Ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δ᾽ ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ᾽ ὦκα θεῷ κλειτὴν ἑκατόμβην
ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν,
χερνίψαντο δ᾽ ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ᾽ εὔχετο χεῖρας ἀνασχών·
"κλῦθί μευ, ἀργυρότοξ᾽, ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις·
ἠμὲν δή ποτ᾽ ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ᾽ ἴψαο λαὸν Ἀχαιῶν·
ἠδ᾽ ἔτι καὶ νῦν μοι τόδ᾽ ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
Ὣς ἔφατ᾽ εὐχόμενος, τοῦ δ᾽ ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ᾽ εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ᾽ ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ᾽ αὐτῶν δ᾽ ὠμοθέτησαν·
καῖε δ᾽ ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ᾽ αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ᾽ αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ᾽ ἐκάη καὶ σπλάγχν᾽ ἐπάσαντο,
μίστυλλόν τ᾽ ἄρα τἆλλα καὶ ἀμφ᾽ ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ᾽, οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ᾽ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο
καλὸν ἀείδοντες παιήονα κοῦροι Ἀχαιῶν,
μέλποντες ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων·
οἱ δ' ἱστὸν στήσαντ' ἀνά θ' ἱστία λευκὰ πέτασσαν,
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.
Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἑοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

"Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἑ τιμῇ."
Ὣς φάτο· τὴν δ' οὔ τι προσέφη νεφεληγερέτα Ζεύς,
ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ' ὡς ἥψατο γούνων,
ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
"νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ' ἐῢ εἰδῶ
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι."
Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
"ἦ δὴ λοίγια ἔργ' ὅ τέ μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν·
ἡ δὲ καὶ αὔτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσι
νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω·
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω."
Ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.
Τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἆλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα· θεοὶ δ' ἅμα πάντες ἀνέσταν
ἐξ ἑδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
"τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
αἰεί τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἐόντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς."
Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
"Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἐούσῃ·
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα."
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι ἅσσ' ἐθέλῃσθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ
ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὀΐω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα
τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι·
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ,
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ

ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."
  Ὣς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς
ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν·
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν."
  Ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπε·
"τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην, τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο,
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
  Ὣς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων·

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσι·
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

Ὄνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα
τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
" βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω·
θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται."
Ὣς φάτο, βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληΐῳ υἷι ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
" εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο·

οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ᾽ ἐπιτετράφαται καὶ τόσσα μέμηλε·
νῦν δ᾽ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ᾽ ἐλεαίρει.
θωρῆξαί σ᾽ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ᾽ ἀμφὶς Ὀλύμπια δώματ᾽ ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε᾽ ἐφῆπται
ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ᾽ ἄν σε μελίφρων ὕπνος ἀνήῃ."
Ὣς ἄρα φωνήσας ἀπεβήσετο, τὸν δ᾽ ἔλιπ᾽ αὐτοῦ
τὰ φρονέοντ᾽ ἀνὰ θυμὸν ἅ ῥ᾽ οὐ τελέεσθαι ἔμελλον·
φῆ γὰρ ὅ γ᾽ αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος, οὐδὲ τὰ ᾔδη ἅ ῥα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἔτ᾽ ἔμελλεν ἐπ᾽ ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ᾽ ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ᾽ ὀμφή·
ἕζετο δ᾽ ὀρθωθείς, μαλακὸν δ᾽ ἔνδυνε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ᾽ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ᾽ ἄρ᾽ ὤμοισιν βάλετο ξίφος ἀργυρόηλον·
εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς·
οἱ μὲν ἐκήρυσσον, τοὶ δ᾽ ἠγείροντο μάλ᾽ ὦκα·
βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

"κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει·
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
'εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο·
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλε·
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει·
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.' ὣς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν·
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν."
  Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι·
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν."
  Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,
οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠΰτε ἔθνεα εἶσι μελισσάων ἁδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὄσσα δεδήει
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' ἀϋτῆς
σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνῄσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔ πώ τι πέφανται·
εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν,
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
ἥατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."
Ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινε
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
κινήθη δ' ἀγορὴ φὴ κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν,
ὣς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῷ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρυμένη· τοὶ δ' ἀλλήλοισι κέλευον

ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.
Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
"ὢ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης·
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
[καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὅ γε νηὸς ἐϋσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν·
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες,
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
Ὣς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει·
αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
"δαιμόνι', οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι,
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς·
οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε;
μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν·
θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλήων,
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς."
Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
"δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."
Ὣς ὅ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τι οἱ εἴσαιτο γελοίϊον Ἀργείοισιν

ἔμμεναι· αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθε
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
τὼ γὰρ νεικείεσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
"Ἀτρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου υἷος ἄποινα,
ὅν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἥν τ' αὐτὸς ἀπονόσφι κατίσχεαι; οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί,
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται
ἤ ῥά τί οἱ χἠμεῖς προσαμύνομεν, ἦε καὶ οὐκί·
ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο."
Ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
"Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν·

οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρείδῃς ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἢ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὧδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν."
  Ὣς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο τάρβησέν τε,
ἀλγήσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὢ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε
βουλάς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν."
  Ὣς φάσαν ἡ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει,
ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν·
ὅ σφιν ἐΰφρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἥν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.
ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηῒ πολυζύγῳ, ὅν περ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς
ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
ἢ ἐτεὸν Κάλχας μαντεύεται, ἦε καὶ οὐκί.
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
ἕρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινός,
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν.
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
ἔνθ' ὅ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνε·
λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
'τίπτ' ἄνεῳ ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔ ποτ' ὀλεῖται.
ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
ὣς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.'
κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν."
  Ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο·
τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
"ὢ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὔ τι μέλει πολεμήϊα ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν,
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν·
αὔτως γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρείδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,
τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μή τις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,
πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,
ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ·
οὔ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
εἰ δέ κεν ὣς ἔρξῃς καί τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν
ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
  Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
αἲ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσφιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
ἱδρώσει δέ τευ ἵππος ἐΰξοον ἅρμα τιταίνων.
ὃν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς."
Ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
προβλῆτι σκοπέλῳ· τὸν δ' οὔ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενέϊ Κρονίωνι,
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο·
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
"Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν."
Ὣς ἔφατ', οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων,
ἀλλ' ὅ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον,
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα."
Ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιούς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε,
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
πάντες ἐϋπλεκέες, ἑκατόμβοιος δὲ ἕκαστος·
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
Ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκε.
Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών,
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.
Ἠΰτε μυιάων ἁδινάων ἔθνεα πολλά,
αἵ τε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἵσταντο διαρραῖσαι μεμαῶτες.
Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν,
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσι·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.
Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἵ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν·
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.
Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,
οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
Κώπας Εὔτρησίν τε πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,

οἵ τε Πλάταιαν ἔχον ἠδ' οἳ Γλισᾶντ' ἐνέμοντο,
οἵ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν
Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζείδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἵ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἵ τε Λίλαιαν ἔχον πηγῇς ἔπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἱ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες,
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
μείων, οὔ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλίαρόν τε
Βῆσσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινὰς
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

Οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἱστίαιαν
Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
οἵ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἄβαντες ἕποντο θοοί, ὄπιθεν κομόωντες,
αἰχμηταὶ μεμαῶτες ὀρεκτῇσιν μελίῃσι
θώρηκας ῥήξειν δηΐων ἀμφὶ στήθεσσι·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
κὰδ δ' ἐν Ἀθήνῃς εἷσεν, ἑῷ ἐν πίονι νηῷ·
ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται
κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
τῷ δ' οὔ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν·
τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,
στῆσε δ' ἄγων ἵν' Ἀθηναίων ἵσταντο φάλαγγες.
Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
Τροιζῆν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἵ τ' ἔχον Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν,
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος·
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·

τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Οἳ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
ἀφνειόν τε Κόρινθον ἐϋκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον ἠδ' Αἴγιον ἀμφενέμοντο
Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεῖαν,
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ ἕποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
οὕνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς.
Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειὰς ἐρατεινάς,
οἵ τ' ἄρ' Ἀμύκλας εἶχον Ἕλος τ', ἔφαλον πτολίεθρον,
οἵ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο,
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο·
ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε.
Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν
καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐΰκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἕλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν

θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν·
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
  Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,
ἑξήκοντα νεῶν· πολέες δ' ἐν νηῒ ἑκάστῃ
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἐϋσσέλμους περάαν ἐπὶ οἴνοπα πόντον
Ἀτρεΐδης, ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλει.
  Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἤλιδα δῖαν ἔναιον,
ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα
πέτρη τ' Ὠλενίη καὶ Ἀλίσιον ἐντὸς ἐέργει,
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἑκάστῳ
νῆες ἕποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
υἷες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
τῶν δ' Ἀμαρυγκεΐδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένεος Αὐγηϊάδαο ἄνακτος.
  Οἳ δ' ἐκ Δουλιχίοιο Ἐχινάων θ' ἱεράων
νήσων, αἳ ναίουσι πέρην ἁλὸς Ἤλιδος ἄντα,
τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἄρηϊ
Φυλεΐδης, ὃν τίκτε Διῒ φίλος ἱππότα Φυλεύς,
ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
  Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,

οἵ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἵ τε Ζάκυνθον ἔχον ἠδ' οἳ Σάμον ἀμφενέμοντο,
οἵ τ' ἤπειρον ἔχον ἠδ' ἀντιπέραι' ἐνέμοντο·
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.
Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὤλενον ἠδὲ Πυλήνην
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν·
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἳ Κνωσόν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ' οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε
Μηριόνης τ' ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Τληπόλεμος δ' Ἡρακλεΐδης ἠΰς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ,
τὴν ἄγετ' ἐξ Ἐφύρης ποταμοῦ ἄπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα
ἤδη γηράσκοντα Λικύμνιον ὄζον Ἄρηος·

αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅ γε λαὸν ἀγείρας
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
υἱέες υἱωνοί τε βίης Ἡρακληείης.
αὐτὰρ ὅ γ' ἐς Ῥόδον ἷξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.
   Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐΐσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός.
   Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλεΐδαο ἄνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
   Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἵ τ' Ἄλον οἵ τ' Ἀλόπην οἵ τε Τρηχῖν' ἐνέμοντο,
οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
ἀλλ' οἵ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην ὅς τίς σφιν ἐπὶ στίχας ἡγήσαιτο·
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
τῆς ὅ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
   Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
ἀγχίαλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην,
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε
ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
νηὸς ἀποθρῴσκοντα πολὺ πρώτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἳ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλά σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
ὁπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν,
τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἕνδεκα νηῶν
Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.
Οἳ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδὼς
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἶφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν
ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἔνθ' ὅ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
οὐδὲ μὲν οὐδ' οἳ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν Ὀϊλῆος νόθος υἱός,

τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.
  Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος,
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθώ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
  Οἳ δ' ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,
οἵ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
  Οἳ δ' Ἄργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὄρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς·
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
ἤματι τῷ ὅτε Φῆρας ἐτίσατο λαχνήεντας,
τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσεν·
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος,
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
  Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἕποντο μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ,
οὐδ' ὅ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλά τέ μιν καθύπερθεν ἐπιρρέει ἠΰτ' ἔλαιον·
ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.
  Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνος υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν·
τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἕποντο.
Ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὔμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας·
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
τόξοισίν θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.
Οἱ δ' ἄρ' ἴσαν ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ' ὑπεστενάχιζε Διὶ ὣς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.
Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες·
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
εἴσατο δὲ φθογγὴν υἷϊ Πριάμοιο Πολίτῃ,

ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἶρις·
"ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὔ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω κοσμησάμενος πολιήτας."
  Ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο·
πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
  Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.
  Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο μεμαότες ἐγχείῃσι.
  Δαρδανίων αὖτ' ἦρχεν ἐῢς παῖς Ἀγχίσαο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες, τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
Οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τῶν ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ᾔδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
Οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἴθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων,
τῶν οἳ Λάρισαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἱππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.
Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.
Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων
υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.
Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.
Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἵ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

Αὐτὰρ Ἀλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.
Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
Μῄοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε λίμνη,
οἳ καὶ Μῄονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.
Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν ἠΰτε κούρη,
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

ΙΛΙΑΔΟΣ Γ.

Ὅρκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ᾽ ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ᾽ ἐνοπῇ τ᾽ ἴσαν, ὄρνιθες ὥς,
ἠΰτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἵ τ᾽ ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ᾽ Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ᾽ ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ᾽ ἄρ᾽ ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
Εὖτ᾽ ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ᾽ ἐπιλεύσσει ὅσον τ᾽ ἐπὶ λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ᾽ ἀελλὴς
ἐρχομένων· μάλα δ᾽ ὦκα διέπρησσον πεδίοιο.
Οἱ δ᾽ ὅτε δὴ σχεδὸν ἦσαν ἐπ᾽ ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.
Τὸν δ᾽ ὡς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
  Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
ἂψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἷλε παρειάς,
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
"Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον;
γνοίης χ' οἵου φωτὸς ἔχεις θαλερὴν παράκοιτιν·
οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.

ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ' ὅσσα ἔοργας."
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—
αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήϊον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστί·—
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο·
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι·
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."
Ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον·
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ."
Ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῴ τ' ἐγένοντο
ἐσσυμένως· Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
"κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
"κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς·
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
Ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
ἐλπόμενοι παύσασθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι·
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν

οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.
Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε,
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων·
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
"δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπαυται,
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."
Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων·
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.
Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ' ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
ἥατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην

δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσι·
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
"οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν·
ἀλλὰ καὶ ὧς τοίη περ ἐοῦσ' ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο."
Ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—
οὔ τι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
ἤ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε."
Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
"αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακὸς ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε."
Ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
"ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί."
Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
"εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἔγωγε ἐΐσκω πηγεσιμάλλῳ,
ὅς τ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων."
Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
"οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."
Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς·
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν.

ἀλλ᾽ ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ᾽ οὔτ᾽ ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ᾽ ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν᾽ ἔμμεναι ἄφρονά τ᾽ αὔτως.
ἀλλ᾽ ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ᾽ Ὀδυσῆΐ γ᾽ ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ᾽ ὧδ᾽ Ὀδυσῆος ἀγασσάμεθ᾽ εἶδος ἰδόντες."
  Τὸ τρίτον αὖτ᾽ Αἴαντα ἰδὼν ἐρέειν᾽ ὁ γεραιός·
"τίς τ᾽ ἄρ᾽ ὅδ᾽ ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;"
  Τὸν δ᾽ Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
"οὗτος δ᾽ Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
Ἰδομενεὺς δ᾽ ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
ἕστηκ᾽, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
νῦν δ᾽ ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ᾽ οὔνομα μυθησαίμην·
δοιὼ δ᾽ οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ᾽ ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἕποντο νέεσσ᾽ ἔνι ποντοπόροισι,
νῦν αὖτ᾽ οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ᾽ ἅ μοί ἐστιν."
  Ὣς φάτο, τοὺς δ᾽ ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
  Κήρυκες δ᾽ ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
"ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε·
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."
  Ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
  Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών·
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
Ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά·
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, ἧός κε τέλος πολέμοιο κιχείω."
  Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
"Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."
  Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
"κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."
  Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."
Ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκε
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.

καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί·
"Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ."
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην·
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
"Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."
Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·

κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·
αὐτὰρ ὃ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
κὰδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανε
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν·
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηῒ δέ μιν ἐϊκυῖα παλαιγενέϊ προσέειπεν
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·
"δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
κεῖνος ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν."
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πῄ με προτέρω πολίων εὖ ναιομενάων
ἄξεις, ἢ Φρυγίης ἢ Μῃονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων·
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,

ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ' ἢ ἄλοχον ποιήσεται, ἢ ὅ γε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη—
κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ."
Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
"μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι."
Ὣς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ
σιγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων.
Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
"ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι,
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηΐφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλά σ' ἔγωγε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς."
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
"μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε·
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,

κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὧδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσι,
νήσῳ δ' ἐν Κραναῇ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ."
Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.
Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
Ἀτρεΐδης δ' ἂν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
ἀλλ' οὔ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ·
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' ἀρηϊφίλου Μενελάου,
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται."
Ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὁρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσι
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
"δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·
καὶ νῦν ἐξεσάωσεν ὀϊόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
ἤ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο."
  Ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
πλησίαι αἵ γ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾕρει·

Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
" αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ' ἀτέλεστον,
ἱδρῶ θ' ὃν ἴδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
" δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχὲς μενεαίνεις
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον ;
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι
τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασι,
μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι·
καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ·
αἳ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,
τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
" ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνη·
τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὔ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἕψονται θεοὶ ἄλλοι
ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
Ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
"αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
Ὣς εἰπὼν ὄτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
οἷον δ' ἀστέρα ἧκε Κρόνου πάϊς ἀγκυλομήτεω,
ἢ ναύτῃσι τέρας ἠὲ στρατῷ εὐρέϊ λαῶν,
λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
τῷ ἐϊκυῖ' ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι
Ζεύς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."
Ὣς ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὅμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ᾽· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο ἀπ᾽ Αἰσήποιο ῥοάων·
ἀγχοῦ δ᾽ ἱσταμένη ἔπεα πτερόεντα προσηύδα·
"ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον.
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
τοῦ κεν δὴ πάμπρωτα παρ᾽ ἀγλαὰ δῶρα φέροιο,
αἴ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱὸν
σῷ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ᾽ ἀλεγεινῆς.
ἀλλ᾽ ἄγ᾽ ὀΐστευσον Μενελάου κυδαλίμοιο,
εὔχεο δ᾽ Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης."
Ὣς φάτ᾽ Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·
αὐτίκ᾽ ἐσύλα τόξον ἐΰξοον ἰξάλου αἰγὸς
ἀγρίου, ὅν ῥά ποτ᾽ αὐτὸς ὑπὸ στέρνοιο τυχήσας
πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσι,
βεβλήκει πρὸς στῆθος· ὁ δ᾽ ὕπτιος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
πᾶν δ᾽ εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἷες Ἀχαιῶν,
πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἱόν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ᾽ ἕλετ᾽ ἰὸν
ἀβλῆτα πτερόεντα, μελαινέων ἕρμ᾽ ὀδυνάων·
αἶψα δ᾽ ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀϊστόν,
εὔχετο δ᾽ Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ

ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστὸς
ὀξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.
Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ
παιδὸς ἐέργῃ μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ,
αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες
χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ.
ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀϊστός·
διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἕρκος ἀκόντων,
ἥ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' ὀϊστὸς ἐπέγραψε χρόα φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς.
Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
εὐφυέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.
Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
ῥίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος.
ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·
"φίλε κασίγνητε, θάνατόν νύ τοι ὅρκι' ἔταμνον,
οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
οὐ μέν πως ἅλιον πέλει ὅρκιον αἷμά τε ἀρνῶν
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν.
εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,
σὺν σφῇσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο,
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσι
τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
αἴ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο.
καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην· σέο δ' ὀστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων
τύμβῳ ἐπιθρῴσκων Μενελάου κυδαλίμοιο·
'αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἶκόνδε φίλην ἐς πατρίδα γαῖαν
σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.'
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."
Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

"θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπένερθε
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."
  Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε·
ἕλκος δ' ἰητὴρ ἐπιμάσσεται ἠδ' ἐπιθήσει
φάρμαχ', ἅ κεν παύσῃσι μελαινάων ὀδυνάων."
  Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
"Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱόν,
ὅν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
  Ὣς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
"ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
  Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς—
αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀϊστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστῆρα παναίολον ἠδ' ὑπένερθε

ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ' ἔμπεσε πικρὸς ὀϊστός,
αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
πάσσε, τά οἵ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
Ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἵππους μὲν γὰρ ἔασε καὶ ἅρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
καὶ ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
"Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγός,
ἀλλ' οἵ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἤ τοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν."
Οὕς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
"Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε;
τίφθ' οὕτως ἔστητε τεθηπότες ἠΰτε νεβροί,
αἵ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
ὣς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὔπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδητ' αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων ;"
῞Ως ὅ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν·
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συῒ εἴκελος ἀλκήν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν·
"Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων
ἠμὲν ἐνὶ πτολέμῳ ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ
ἠδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται.
εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
ἕστηχ', ὥς περ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγοι.
ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὔχεαι εἶναι."
Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ηὔδα·
"Ἀτρεΐδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος
ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιούς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὅρκι' ἔχευαν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο."
῞Ως ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ·
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.
ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον ἠΰτε πίσσα
φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
ῥίγησέν τε ἰδών, ὑπό τε σπέος ἤλασε μῆλα·

τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν
δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
σφῶϊ μέν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὔ τι κελεύω·
αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἶφι μάχεσθαι.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε."
  Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
ἔνθ' ὅ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
οὓς ἑτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
Αἵμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν·
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,
πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλούς,
ἕρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
"μηδέ τις ἱπποσύνῃ τε καὶ ἠνορέηφι πεποιθὼς
οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἅρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτω.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες."
  Ὣς ὁ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς·
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη·
ἀλλά σε γῆρας τείρει ὁμοΐιον· ὡς ὄφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι."
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"Ἀτρεΐδη, μάλα μέν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὣς ἔμεν ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι ἠδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵ περ ἐμεῖο
ὁπλότεροι γεγάασι πεποίθασίν τε βίηφιν."
Ὣς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
εὗρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἑσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες ἀϋτῆς·
αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἕστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀϋτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο.
τοὺς δὲ ἰδὼν νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὦ υἱὲ Πετεῶο διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶϊν μέν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
ἑστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι·
πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
νῦν δὲ φίλως χ' ὁρόῳτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
ὑμείων προπάροιθε μαχοίατο νηλέϊ χαλκῷ."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
πῶς δὴ φῇς πολέμοιο μεθιέμεν, ὁππότ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν Ἄρηα;
ὄψεαι, ἢν ἐθέλῃσθα καὶ αἴ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις."
Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὡς γνῶ χωομένοιο· πάλιν δ' ὅ γε λάζετο μῦθον·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγώ περ.
ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν."
Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὗρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
ἑσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσι·
πὰρ δέ οἱ ἑστήκει Σθένελος, Καπανήϊος υἱός.
καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὤ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηΐοισι μάχεσθαι,
ὡς φάσαν οἵ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.

ἤ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων·
οἱ δὲ τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·
οἱ δ' ἔθελον δόμεναι καὶ ἐπῄνεον ὡς ἐκέλευον·
ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,
ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμεΐωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.
ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεὺς
τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ' ὅ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἂψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἷσαν ἄγοντες,
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἱμονίδης, ἐπιείκελος ἀθανάτοισιν,
υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
πάντας ἔπεφν', ἕνα δ' οἶον ἵει οἶκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
γείνατο εἷο χέρεια μάχῃ, ἀγορῇ δέ τ' ἀμείνω."
  Ὣς φάτο, τὸν δ' οὔ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο·
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
"Ἀτρεΐδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν·
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο,
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιούς·
τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται, εἴ κεν Ἀχαιοὶ
Τρῶας δῃώσωσιν ἕλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῃωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
ὀρνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἷλεν.
Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
ὄρνυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
πόντῳ μέν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην·
ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν,
σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο.
Τρῶες δ', ὥς τ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
μυρίαι ἑστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἀζηχὲς μεμακυῖαι ἀκούουσαι ὄπα ἀρνῶν,
ὣς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε,
ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·
ἥ σφιν καὶ τότε νεῖκος ὁμοίϊον ἔμβαλε μέσσῳ
ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.
  Οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
ὡς δ' ὅτε χείμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,
τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
ὣς τῶν μισγομένων γένετο ἰαχή τε πόνος τε."
  Πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστὴν
ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
ἕλκε δ' ὑπὲκ βελέων, λελιημένος ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
ὣς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὣς

ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἠΐθεον θαλερὸν Σιμοείσιον, ὅν ποτε μήτηρ
Ἴδηθεν κατιοῦσα παρ' ὄχθῃσιν Σιμόεντος
γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι·
τοὔνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν
δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἴγειρος ὥς,
ἥ ῥά τ' ἐν εἱαμενῇ ἕλεος μεγάλοιο πεφύκῃ
λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέϊ δίφρῳ·
ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας διογενής· τοῦ δ' Ἄντιφος αἰολοθώρηξ
Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξέϊ δουρί.
τοῦ μὲν ἅμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,
βεβλήκει βουβῶνα, νέκυν ἑτέρωσ' ἐρύοντα·
ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
στῆ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἓ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἅλιον βέλος ἧκεν,
ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων.
τόν ῥ' Ὀδυσεὺς ἑτάροιο χολωσάμενος βάλε δουρὶ
κόρσην· ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψε,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·
Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' ἀΰσας·
"ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
Ἀργείοις, ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·
οὐ μὰν οὐδ' Ἀχιλεύς, Θέτιδος παῖς ἠϋκόμοιο,
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει."
  Ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
  Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
κνήμην δεξιτερήν· βάλε δὲ Θρῃκῶν ἀγὸς ἀνδρῶν,
Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσι
κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας,
θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
Πείρως, οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε.
  Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·
ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,
τῷ ὅ γε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

ὣς τώ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ἤ τοι ὁ μὲν Θρῃκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.
Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
χειρὸς ἑλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο·
δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τώ οἱ ἀποκρινθέντε ἐναντίω ὁρμηθήτην·
τὼ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδεΐδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρός,.
ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὦσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἑλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
"Ἆρες Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὁπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;"
Ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα·
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἁλιζώνων Ὀδίον μέγαν ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο Μῄονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλε.
Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
Ἀτρεΐδης Μενέλαος ἕλ' ἔγχεϊ ὀξυόεντι,
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη·
ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
οὐδὲ ἑκηβολίαι, ᾗσιν τὸ πρίν γ' ἐκέκαστο·
ἀλλά μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος
πρόσθεν ἕθεν φεύγοντα μετάφρενον οὔτασε δουρὶ

ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν,
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε᾽ ἐπ᾽ αὐτῷ.
Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
Ἁρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐίσας
ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
οἷ τ᾽ αὐτῷ, ἐπεὶ οὔ τι θεῶν ἐκ θέσφατα ᾔδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ᾽ ὀστέον ἤλυθ᾽ ἀκωκή·
γνὺξ δ᾽ ἔριπ᾽ οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.
Πήδαιον δ᾽ ἄρ᾽ ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὅς ῥα νόθος μὲν ἔην, πύκα δ᾽ ἔτρεφε δῖα Θεανὼ
ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
ἀντικρὺ δ᾽ ἀν᾽ ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
ἤριπε δ᾽ ἐν κονίῃ, ψυχρὸν δ᾽ ἕλε χαλκὸν ὀδοῦσιν.
Εὐρύπυλος δ᾽ Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ᾽ ὣς τίετο δήμῳ,
τὸν μὲν ἄρ᾽ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἕθεν φεύγοντα μεταδρομάδην ἔλασ᾽ ὦμον
φασγάνῳ ἀΐξας, ἀπὸ δ᾽ ἔξεσε χεῖρα βαρεῖαν·
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ᾽ ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ᾽ οὐκ ἂν γνοίης ποτέροισι μετείη,
ἠὲ μετὰ Τρώεσσιν ὁμιλέοι ἦ μετ᾽ Ἀχαιοῖς.
θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
χειμάρρῳ, ὅς τ᾽ ὦκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
ὣς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἂμ πεδίον πρὸ ἕθεν κλονέοντα φάλαγγας,
αἶψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα τυχὼν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀϊστός,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
"ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἕ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτέον με
ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν."

Ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν·
"ὄρσο, πέπον Καπανηϊάδη, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀϊστόν."

Ὣς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἆλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
"κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι, Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἑλεῖν καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο."

Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
"θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἧκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ."
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδεΐδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη,
καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι·
δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥς τε λέοντα,
ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσι
χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μέν τε σθένος ὦρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,
αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς·
ὣς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.
Ἔνθ' ἕλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῗδα παρ' ὦμον
πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύειδον,
υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος·
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξε·
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἷε,

ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὅ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
Ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο
εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
πόρτιος ἠὲ βοός, ξύλοχον κάτα βασκομενάων,
ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν.
Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ηὔδα·
"Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ
καὶ κλέος; ᾧ οὔ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μή τις θεός ἐστι κοτεσσάμενος Τρώεσσιν
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις."
Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
"Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα ἐΐσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
εἰ δ' ὅ γ' ἀνὴρ ὅν φημι, δαΐφρων Τυδέος υἱός,

οὐχ ὅ γ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι
ἕστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
καί μιν ἔγωγ' ἐφάμην Ἀϊδωνῆϊ προϊάψειν,
ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίην·
ἀλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι
ἑστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἦ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
ἵπποισίν μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα
ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
ἀνδρῶν εἱλομένων, εἰωθότες ἔδμεναι ἄδην.
ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιιν
ἀτρεκὲς αἷμ' ἔσσευα βαλών, ἤγειρα δὲ μᾶλλον.
τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
ἤματι τῷ ἑλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν
ἡγεόμην Τρώεσσι, φέρων χάριν Ἕκτορι δίῳ.
εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ηὔδα·
"μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
πρίν γ' ἐπὶ νὼ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι
οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὖτε
Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.
ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."
Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
"Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω·
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
οἴσετον, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
αὐτώ τε κτείνῃ καὶ ἐλάσσῃ μώνυχας ἵππους.
ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί."
Ὣς ἄρα φωνήσαντες, ἐς ἅρματα ποικίλα βάντες,
ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.
τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·
"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
εὔχεται ἐκγεγάμεν, μήτηρ δέ οἵ ἐστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσῃς."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἴω.
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὔτως
ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγῃσιν.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
αἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
τῆς γάρ τοι γενεῆς, ἧς Τρωΐ περ εὐρύοπα Ζεὺς
δῶχ' υἷος ποινὴν Γανυμήδεος, οὕνεκ' ἄριστοι
ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε,
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη.
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
τὼ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρε φόβοιο.
εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
"καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀϊστός·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι."
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη·
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
"βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀΐω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας."
Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
"ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶΐ γ' ὀΐω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν."
Ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα·
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὣς ἀλκὶ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην,
τὸν κτάμεναι μεμαὼς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὅ γ' ἥρως
ἔστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψε.
Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
ἀμφὶ δ' ἑὸν φίλον υἱὸν ἐχεύατο πήχεε λευκώ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.
Ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὅ γε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
δῶκε δὲ Δηϊπύλῳ, ἑτάρῳ φίλῳ, ὃν περὶ πάσης
τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· αὐτὰρ ὅ γ' ἥρως
ὧν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαώς· ὁ δὲ Κύπριν ἐπῴχετο νηλέϊ χαλκῷ,
γιγνώσκων ὅ τ' ἄναλκις ἔην θεός, οὐδὲ θεάων
τάων αἵ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.
ἀλλ' ὅτε δή ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,
ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ
ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
ἀμβροσίου διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταί,
πρυμνὸν ὕπερ θέναρος· ῥέε δ' ἄμβροτον αἷμα θεοῖο,
ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν·
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον,
τοὔνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
ἡ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν·
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο·
τῇ δ' ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης·
"εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
ἦ οὐχ ἅλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀΐω
ῥιγήσειν πόλεμόν γε καὶ εἴ χ' ἑτέρωθι πύθηαι."
  Ὣς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς·
τὴν μὲν ἄρ' Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ' ὁμίλου
ἀχθομένην ὀδύνῃσι, μελαίνετο δὲ χρόα καλόν.
εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
ἥμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·
ἡ δὲ γνὺξ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ᾔτεεν ἵππους·
"φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστί.
λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ,
Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
  Ὣς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ,
πὰρ δέ οἱ Ἶρις ἔβαινε καὶ ἡνία λάζετο χερσί,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον·
ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις
λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
ἡ δ' ἐν γούνασι πῖπτε Διώνης δῖ' Ἀφροδίτη,
μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἥν,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;"
  Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη·
"οὖτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,

οὕνεκ᾽ ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
ἀλλ᾽ ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται."
  Τὴν δ᾽ ἠμείβετ᾽ ἔπειτα Διώνη, δῖα θεάων·
"τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ᾽ ἔχοντες
ἐξ ἀνδρῶν, χαλέπ᾽ ἄλγε᾽ ἐπ᾽ ἀλλήλοισι τιθέντες.
τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ᾽ Ἐφιάλτης,
παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
χαλκέῳ δ᾽ ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας·
καί νύ κεν ἔνθ᾽ ἀπόλοιτο Ἄρης ἆτος πολέμοιο,
εἰ μὴ μητρυιή, περικαλλὴς Ἠερίβοια,
Ἑρμέᾳ ἐξήγγειλεν· ὁ δ᾽ ἐξέκλεψεν Ἄρηα
ἤδη τειρόμενον, χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
τλῆ δ᾽ Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
τλῆ δ᾽ Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστόν,
εὖτέ μιν ωὑτὸς ἀνήρ, υἱὸς Διὸς αἰγιόχοιο,
ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν·
αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον
κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ ὀϊστὸς
ὤμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν.
τῷ δ᾽ ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ᾽· οὐ μὲν γάρ τι καταθνητός γ᾽ ἐτέτυκτο.
σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ᾽ αἴσυλα ῥέζων,
ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὄλυμπον ἔχουσι.
σοὶ δ᾽ ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
ὅττι μάλ᾽ οὐ δηναιὸς ὃς ἀθανάτοισι μάχηται,
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι,
φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχηται,
μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο."
Ἦ ῥα, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
ἄλθετο χείρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
"Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅττι κεν εἴπω;
ἦ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιεῖσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
τῶν τινὰ καρρέζουσα Ἀχαιϊάδων ἐϋπέπλων
πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν."
Ὣς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
"οὔ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἄρηϊ θοῷ καὶ Ἀθήνῃ πάντα μελήσει."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὅ γ' ἄρ' οὐδὲ θεὸν μέγαν ἅζετο, ἵετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων·
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
"φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν

ἶσ' ἔθελε φρονέειν, ἐπεὶ οὔ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."
  Ὣς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηός γ' ἐτέτυκτο.
ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·
αὐτὰρ ὁ εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων
αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον,
ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
"Ἆρες Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος."
  Ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
Τρῳὰς δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθών,
εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρῃκῶν·
υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·
"ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
ἢ εἰς ὅ κεν ἀμφὶ πύλῃς εὐποιήτῃσι μάχωνται;
κεῖται ἀνὴρ ὅν τ' ἶσον ἐτίομεν Ἕκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο·
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον."
  Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον·
"Ἕκτορ, πῇ δή τοι μένος οἴχεται ὃ πρὶν ἔχεσκες;

φῆς που ἄτερ λαῶν πόλιν ἑξέμεν ἠδ' ἐπικούρων
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
τῶν νῦν οὔ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσσουσι κύνες ὣς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἵ πέρ τ' ἐπίκουροι ἔνειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἥκω·
τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι,
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
κὰδ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής.
ἀλλὰ καὶ ὣς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔ τί μοι ἐνθάδε τοῖον
οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἤ κεν ἄγοιεν·
τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσι.
μή πως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ,
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."
῝Ως φάτο Σαρπηδών, δάκε δὲ φρένας Ἕκτορι μῦθος·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας,
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' Ἀχαιοὶ
λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες.
οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
ἧκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἑτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα
καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔ τι.
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
  Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
ἀτρέμας, ὄφρ' εὕδῃσι μένος Βορέαο καὶ ἄλλων
ζαχρηῶν ἀνέμων, οἵ τε νέφεα σκιόεντα
πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·
ὣς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα πολλὰ κελεύων·
"ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἕλεσθε,
ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας·
αἰδομένων ἀνδρῶν πλέονες σόοι ἠὲ πέφανται·
φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται οὔτε τις ἀλκή."
  Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἕταρον μεγαθύμου, Δηϊκόωντα
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι
τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσε·
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἕλεν ἄνδρας ἀρίστους,
υἷε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένῃ ἐνὶ Φηρῇ,
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης,
ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
τὼ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν
Ἴλιον εἰς εὔπωλον ἅμ' Ἀργείοισιν ἑπέσθην,
τιμὴν Ἀτρεΐδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
οἵω τώ γε λέοντε δύω ὄρεος κορυφῇσιν
ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὼ
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσι.
Τὼ δὲ πεσόντ' ἐλέησεν ἀρηΐφιλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη.
τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα

ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
Αἰνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,
ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τὼ μὲν ἄρα δειλὼ βαλέτην ἐν χερσὶν ἑταίρων,
αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
  Ἔνθα Πυλαιμένεα ἑλέτην ἀτάλαντον Ἄρηϊ,
ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἑσταότ' ἔγχεϊ νύξε κατὰ κληῗδα τυχήσας·
Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα,
ἐσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὅ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
δηθὰ μάλ' ἑστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσι·
τοὺς ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
  Τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες
καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ,
ἡ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος,
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθε.
  Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης·
ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω,
ὡς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ·

"ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι."
Ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.
τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἄμφιον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτήμων πολυλήϊος· ἀλλά ἑ μοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.
τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
δεῖσε δ' ὅ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλεΐδην ἠΰν τε μέγαν τε,
ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

"Σαρπῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσσειν ἐνθαδ' ἐόντι μάχης ἀδαήμονι φωτί;
ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην
εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα·
ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος
ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι
ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."
Τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ηὔδα·
"Τληπόλεμ', ἦ τοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ."
Ὣς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος· καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψε.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὀστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν

ἑλκόμενον· τὸ μὲν οὔ τις ἐπεφράσατ' οὐδ' ἐνόησε,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἢ ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.
οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ·
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὅ γε Κοίρανον εἷλεν Ἀλάστορά τε Χρομίον τε
Ἄλκανδρόν θ' Ἅλιόν τε Νοήμονά τε Πρύτανίν τε.
καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ·
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·
"Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἶκόνδε φίλην ἐς πατρίδα γαῖαν
εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν."
Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ,
ἀλλὰ παρήϊξεν, λελιημένος ὄφρα τάχιστα
ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
εἷσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς·

αὖτις δ' ἐμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.
'Αργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἕκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον 'Ορέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἕλενον καὶ 'Ορέσβιον αἰολομίτρην,
ὅς ῥ' ἐν Ὕλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες.
Τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
'Αργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ' 'Αθηναίην ἔπεα πτερόεντα προσηύδα·
"ὢ πόποι, αἰγιόχοιο Διὸς τέκος, 'Ατρυτώνη,
ἦ ῥ' ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις 'Αθήνη.
ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλοιο Κρόνοιο·
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσέη ἴτυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι.

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
καλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ ἀϋτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
ἡ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν
δεινήν, ἣν περὶ μὲν πάντῃ φόβος ἐστεφάνωται,
ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή,
ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,
δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν·
ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.
Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
"Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρῃ τάδε καρτερὰ ἔργα,
ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἕκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,

ἄφρονα τοῦτον ἀνέντες, ὃς οὔ τινα οἶδε θέμιστα;
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι;"
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
ἥ ἑ μάλιστ' εἴωθε κακῇς ὀδύνῃσι πελάζειν."
Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν
ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
τόσσον ἐπιθρῴσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἷξον ποταμώ τε ῥέοντε,
ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη
λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευε·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι·
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι
ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,
ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·
"αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται."
Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.

Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὗρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.
ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.
ἱππείου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε·
"ἦ ὀλίγον οἷ παῖδα ἐοικότα γείνατο Τυδεύς.
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής·
καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον·
αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
[ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
ἀλλά σευ ἢ κάματος πολυᾶϊξ γυῖα δέδυκεν,
ἤ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."
Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
"γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.
τοὔνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα."

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι·
ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
τύψον δὲ σχεδίην μηδ' ἅζεο θοῦρον Ἄρηα,
τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον,
ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."
Ὣς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε,
χειρὶ πάλιν ἐρύσασ', ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·
ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.
Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ, μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ὦσεν ὑπὲκ δίφροιο ἐτώσιον ἀϊχθῆναι.
δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις· ὁ δ᾽ ἔβραχε χάλκεος Ἄρης,
ὅσσον τ᾽ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρηος.
τοὺς δ᾽ ἄρ᾽ ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
δείσαντας· τόσον ἔβραχ᾽ Ἄρης ἆτος πολέμοιο.
Οἵη δ᾽ ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ
καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο,
τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ᾽ ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
καρπαλίμως δ᾽ ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον,
πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
δεῖξεν δ᾽ ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς,
καί ῥ᾽ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
"Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ᾗ τ᾽ αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ᾽ ἐν Ὀλύμπῳ,
σοί τ᾽ ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ᾽ οὔτ᾽ ἔπεϊ προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ᾽ ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ᾽ ἀΐδηλον·
ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ᾽ ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ᾽ ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ᾽ αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος·
ἀλλά μ᾽ ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν
αὐτοῦ πήματ᾽ ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι."
Τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς·

"μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
ἔχθιστος δέ μοί ἐσσι θεῶν οἳ Ὄλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·
τῷ σ' ὀΐω κείνης τάδε πάσχειν ἐννεσίῃσιν.
ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ·
εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀΐδηλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων."
 Ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι·
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκόωντι,
ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσε·
πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδεϊ γαίων.
 Αἳ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

ΙΛΙΑΔΟΣ Ζ.

Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
'Αστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' 'Οδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' 'Αρετάονα δῖον.
'Αντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν 'Αγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐϋρρείταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήϊτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· πὰρ δέ οἱ ἔστη
'Ατρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
"ζώγρει, 'Ατρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν 'Αχαιῶν."
Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας 'Αχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' 'Αγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
"ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως

ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖράς θ' ἡμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι."
Ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών· ὁ δ' ἀπὸ ἕθεν ὤσατο χειρὶ
ἥρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας."
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·
"Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς

νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῗδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν περ φασὶ θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."
 Ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὡς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας·
"Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βήω προτὶ Ἴλιον, ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας."
 Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.
 Γλαῦκος δ' Ἱππολόχοιο πάϊς καὶ Τυδέος υἱὸς

ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
"τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν·
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."
Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
"Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ·
ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει ἡ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν· αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
'τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούσῃ.'
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἷον ἄκουσε·
κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν· ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο,
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἷσε λόχον· τοὶ δ' οὔ τι πάλιν οἶκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν,
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἤ τοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι."
  Ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
"ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·

Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι,
κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."
  Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.
  Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
  Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῇς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισι·
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς

δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι."

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
"μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι·
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι
αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τις τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ᾽ ἐθέλῃσ᾽ εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ᾽ Ἄϊδος εἴσω,
φαίην κε φρέν᾽ ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.”
Ὣς ἔφαθ᾽, ἡ δὲ μολοῦσα ποτὶ μέγαρ᾽ ἀμφιπόλοισι
κέκλετο· ταὶ δ᾽ ἄρ᾽ ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ᾽ ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ᾽ ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν·
τῶν ἕν᾽ ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ᾽ ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ᾽ ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
Αἱ δ᾽ ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ᾽ ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
ἡ δ᾽ ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
εὐχομένη δ᾽ ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
“πότνι᾽ Ἀθηναίη, ῥυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ᾽ ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.”
Ὣς ἔφατ᾽ εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἁφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἧστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·
"δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται."
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον·
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὅρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω."
Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·

"δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι."
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
"μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ' εἰ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·

“εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
“Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐϋπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ ἐϊκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”
Ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.
εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἤ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἤ τοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσι.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας·
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
'Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι."
Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ·
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διί τ' ἄλλοισίν τε θεοῖσι·
"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἶφι ἀνάσσειν·
καί ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ."
Ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."
Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὅ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε
στρέψεσθ' ἐκ χώρης ὅθι ᾗ ὀάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
"ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες;"
Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ·
"δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη, 521
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσι
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς."

ΙΛΙΑΔΟΣ Η.

Ἕκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν ἀναίρεσις.

Ὣς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτωρ,
τῷ δ' ἅμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὡς δὲ θεὸς ναύτῃσιν ἐελδομένοισιν ἔδωκεν
οὖρον, ἐπεί κε κάμωσιν ἐϋξέστῃς ἐλάτῃσι
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὣς ἄρα τὼ Τρώεσσιν ἐελδομένοισι φανήτην.
Ἔνθ' ἑλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἄνακτος,
Ἄρνῃ ναιετάοντα Μενέσθιον, ὃν κορυνήτης
γείνατ' Ἀρηΐθοος καὶ Φυλομέδουσα βοῶπις·
Ἕκτωρ δ' Ἠϊονῆα βάλ' ἔγχεϊ ὀξυόεντι
αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ' Ἱππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
Ἰφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην
Δεξιάδην, ἵππων ἐπιάλμενον ὠκειάων,
ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
Τοὺς δ' ὡς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
Ἴλιον εἰς ἱερήν· τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην·
ἀλλήλοισι δὲ τώ γε συναντέσθην παρὰ φηγῷ.
τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

"τίπτε σὺ δὴ αὖ μεμαυῖα, Διὸς θύγατερ μεγάλοιο,
ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν;
ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
δῷς; ἐπεὶ οὔ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
σήμερον· ὕστερον αὖτε μαχήσοντ', εἰς ὅ κε τέκμωρ
Ἰλίου εὕρωσιν, ἐπεὶ ὣς φίλον ἔπλετο θυμῷ
ὑμῖν ἀθανάτῃσι, διαπραθέειν τόδε ἄστυ."
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ὧδ' ἔστω, ἑκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιούς.
ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;"
Τὴν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
"Ἕκτορος ὄρσωμεν κρατερὸν μένος ἱπποδάμοιο,
ἤν τινά που Δαναῶν προκαλέσσεται οἰόθεν οἶος
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι,
οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
οἶον ἐπόρσειαν πολεμίζειν Ἕκτορι δίῳ."
Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
τῶν δ' Ἕλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
βουλήν, ἥ ῥα θεοῖσιν ἐφήνδανε μητιόωσι·
στῆ δὲ παρ' Ἕκτορ' ἰὼν καί μιν πρὸς μῦθον ἔειπεν·
"Ἕκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι·
οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·
ὣς γὰρ ἐγὼν ὄπ' ἄκουσα θεῶν αἰειγενετάων."
Ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,

μέσσου δουρὸς ἑλών· οἱ δ' ἱδρύνθησαν ἅπαντες.
κὰδ δ' Ἀγαμέμνων εἷσεν ἐϋκνήμιδας Ἀχαιούς·
κὰδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἑζέσθην ὄρνισιν ἐοικότες αἰγυπιοῖσι
φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο,
ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἥατο πυκναί,
ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
οἵη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρὶξ
ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
τοῖαι ἄρα στίχες ἧατ' Ἀχαιῶν τε Τρώων τε
ἐν πεδίῳ· Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
"κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν,
εἰς ὅ κεν ἢ ὑμεῖς Τροίην εὔπυργον ἕλητε,
ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
τῶν νῦν ὅν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγῃ,
δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἕκτορι δίῳ.
ὧδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
εἰ μέν κεν ἐμὲ κεῖνος ἕλῃ ταναήκεϊ χαλκῷ,
τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
εἰ δέ κ' ἐγὼ τὸν ἕλω, δώῃ δέ μοι εὖχος Ἀπόλλων,
τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,
καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἑκάτοιο,
τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,
ὄφρα ἑ ταρχύσωσι κάρη κομόωντες Ἀχαιοί,
σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
καί ποτέ τις εἴπῃσι καὶ ὀψιγόνων ἀνθρώπων,

νηῒ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
‘ ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ὅν ποτ᾽ ἀριστεύοντα κατέκτανε φαίδιμος Ἕκτωρ.’
ὥς ποτέ τις ἐρέει· τὸ δ᾽ ἐμὸν κλέος οὔ ποτ᾽ ὀλεῖται.”
Ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
αἴδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ᾽ ὑποδέχθαι·
ὀψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ·
“ ὤ μοι, ἀπειλητῆρες, Ἀχαιΐδες, οὐκέτ᾽ Ἀχαιοί·
ἦ μὲν δὴ λώβη τάδε γ᾽ ἔσσεται αἰνόθεν αἰνῶς,
εἰ μή τις Δαναῶν νῦν Ἕκτορος ἀντίος εἶσιν.
ἀλλ᾽ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
ἥμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλεὲς αὔτως·
τῷδε δ᾽ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθε
νίκης πείρατ᾽ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”
Ὣς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτὴ
Ἕκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν,
εἰ μὴ ἀναΐξαντες ἕλον βασιλῆες Ἀχαιῶν,
αὐτός τ᾽ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
δεξιτερῆς ἕλε χειρὸς ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζεν·
“ ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ,
μηδ᾽ ἔθελ᾽ ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
Ἕκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
καὶ δ᾽ Ἀχιλεὺς τούτῳ γε μάχῃ ἔνι κυδιανείρῃ
ἔρριγ᾽ ἀντιβολῆσαι, ὅ περ σέο πολλὸν ἀμείνων.
ἀλλὰ σὺ μὲν νῦν ἵζευ ἰὼν μετὰ ἔθνος ἑταίρων,
τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
εἴ περ ἀδειής τ᾽ ἐστὶ καὶ εἰ μόθου ἔστ᾽ ἀκόρητος,
φημί μιν ἀσπασίως γόνυ κάμψειν, αἴ κε φύγῃσι
δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.”

Ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως
αἴσιμα παρειπών, ὁ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἕλοντο·
Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
"ὢ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει.
ἦ κε μέγ' οἰμώξειε γέρων ἱππηλάτα Πηλεύς,
ἐσθλὸς Μυρμιδόνων βουληφόρος ἠδ' ἀγορητής,
ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἕκτορι πάντας ἀκούσαι,
πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι,
θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄϊδος εἴσω.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
ἡβῷμ' ὡς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
Φειᾶς πὰρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα.
τοῖσι δ' Ἐρευθαλίων πρόμος ἵστατο, ἰσόθεος φώς,
τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἄνακτος,
δίου Ἀρηϊθόου, τὸν ἐπίκλησιν κορυνήτην
ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
οὕνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ,
ἀλλὰ σιδηρείῃ κορύνῃ ῥήγνυσκε φάλαγγας.
τὸν Λυκόοργος ἔπεφνε δόλῳ, οὔ τι κράτεΐ γε,
στεινωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον
χραῖσμε σιδηρείη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
δουρὶ μέσον περόνησεν, ὁ δ' ὕπτιος οὔδει ἐρείσθη·
τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.
καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρηος·
αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
δῶκε δ' Ἐρευθαλίωνι φίλῳ θεράποντι φορῆναι·
τοῦ ὅ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους.
οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἀλλ᾽ ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
θάρσεϊ ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἁπάντων·
καὶ μαχόμην οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα·
πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα.
εἴθ᾽ ὣς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
τῷ κε τάχ᾽ ἀντήσειε μάχης κορυθαίολος Ἕκτωρ.
ὑμέων δ᾽ οἵ περ ἔασιν ἀριστῆες Παναχαιῶν,
οὐδ᾽ οἳ προφρονέως μέμαθ᾽ Ἕκτορος ἀντίον ἐλθεῖν.”
  Ὣς νείκεσσ᾽ ὁ γέρων, οἱ δ᾽ ἐννέα πάντες ἀνέσταν.
ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
τῷ δ᾽ ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης,
τοῖσι δ᾽ ἐπ᾽ Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν,
τοῖσι δ᾽ ἐπ᾽ Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος,
Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ,
τοῖσι δ᾽ ἐπ᾽ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
ἂν δὲ Θόας Ἀνδραιμονίδης καὶ δῖος Ὀδυσσεύς·
πάντες ἄρ᾽ οἵ γ᾽ ἔθελον πολεμίζειν Ἕκτορι δίῳ.
τοῖς δ᾽ αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ·
“κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιούς,
καὶ δ᾽ αὐτὸς ὃν θυμὸν ὀνήσεται, αἴ κε φύγῃσι
δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.”
  Ὣς ἔφαθ᾽, οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος,
ἐν δ᾽ ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο.
λαοὶ δ᾽ ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
“Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδέος υἱόν,
ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκήνης.”
  Ὣς ἄρ᾽ ἔφαν, πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ,
ἐκ δ᾽ ἔθορε κλῆρος κυνέης, ὃν ἄρ᾽ ἤθελον αὐτοί,
Αἴαντος· κῆρυξ δὲ φέρων ἀν᾽ ὅμιλον ἁπάντῃ

δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
οἱ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος.
ἀλλ' ὅτε δὴ τὸν ἵκανε φέρων ἀν' ὅμιλον ἁπάντῃ,
ὅς μιν ἐπιγράψας κυνέῃ βάλε, φαίδιμος Αἴας,
ἤ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
γνῶ δὲ κλήρου σῆμα ἰδών, γήθησε δὲ θυμῷ.
τὸν μὲν πὰρ πόδ' ἑὸν χαμάδις βάλε φώνησέν τε·
"ὦ φίλοι, ἦ τοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτὸς
θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἕκτορα δῖον.
ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
τόφρ' ὑμεῖς εὔχεσθε Διὶ Κρονίωνι ἄνακτι,
σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται,
ἠὲ καὶ ἀμφαδίην, ἐπεὶ οὔ τινα δείδιμεν ἔμπης·
οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται,
οὐδέ τι ἰδρείῃ, ἐπεὶ οὐδ' ἐμὲ νήϊδά γ' οὕτως
ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε."
  Ὣς ἔφαθ', οἱ δ' εὔχοντο Διὶ Κρονίωνι ἄνακτι·
ὧδε δέ τις εἴπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
εἰ δὲ καὶ Ἕκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὄπασσον."
  Ὣς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῒ ἕσσατο τεύχεα,
σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
ὅς τ' εἶσιν πόλεμόνδε μετ' ἀνέρας, οὕς τε Κρονίων
θυμοβόρου ἔριδος μένεϊ ξυνέηκε μάχεσθαι.
τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἕρκος Ἀχαιῶν,
μειδιόων βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
ἤϊε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,

Ἕκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν·
ἀλλ' οὔ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδῦναι
ἂψ λαῶν ἐς ὅμιλον, ἐπεὶ προκαλέσσατο χάρμῃ.
Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἠΰτε πύργον,
χάλκεον ἑπταβόειον, ὅ οἱ Τυχίος κάμε τεύχων,
σκυτοτόμων ὄχ' ἄριστος, Ὕλῃ ἔνι οἰκία ναίων,
ὅς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
στῆ ῥα μάλ' Ἕκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα·
"Ἕκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἰόθεν οἶος
οἷοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν
καὶ πολέες· ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο."
Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
"Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
μή τί μευ ἠΰτε παιδὸς ἀφαυροῦ πειρήτιζε,
ἠὲ γυναικός, ἣ οὐκ οἶδεν πολεμήϊα ἔργα.
αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
οἶδ' ἐπὶ δεξιά, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·
οἶδα δ' ἐπαΐξαι μόθον ἵππων ὠκειάων·
οἶδα δ' ἐνὶ σταδίῃ δηΐῳ μέλπεσθαι Ἄρηϊ.
ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἐόντα
λάθρῃ ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἴ κε τύχωμι."
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον
ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
ἓξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,

ἐν τῇ δ' ἑβδομάτῃ ῥινῷ σχέτο· δεύτερος αὖτε
Αἴας διογενὴς προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
τὼ δ' ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἅμ' ἄμφω
σύν ῥ' ἔπεσον λείουσιν ἐοικότες ὠμοφάγοισιν,
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ
ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα,
τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκιεν αἷμα.
ἀλλ' οὐδ' ὧς ἀπέληγε μάχης κορυθαίολος Ἕκτωρ,
ἀλλ' ἀναχασσάμενος λίθον εἵλετο χειρὶ παχείῃ
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε·
τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον
μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
δεύτερος αὖτ' Αἴας πολὺ μείζονα λᾶαν ἀείρας
ἧκ' ἐπιδινήσας, ἐπέρεισε δὲ ἶν' ἀπέλεθρον,
εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ,
βλάψε δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
ἀσπίδι ἐγχριμφθείς· τὸν δ' αἶψ' ὤρθωσεν Ἀπόλλων.
καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων,
Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω·
μέσσῳ δ' ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
κῆρυξ Ἰδαῖος, πεπνυμένα μήδεα εἰδώς·
"μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον·

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεύς,
ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
νὺξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι."
Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
"Ἰδαῖ', Ἕκτορα ταῦτα κελεύετε μυθήσασθαι·
αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους.
ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ᾗ περ ἂν οὗτος."
Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
"Αἶαν, ἐπεί τοι δῶκε θεὸς μέγεθός τε βίην τε
καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτῆτος
σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὅ κε δαίμων
ἄμμε διακρίνῃ, δώῃ δ' ἑτέροισί γε νίκην.
νὺξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
ὡς σύ τ' ἐϋφρήνῃς πάντας παρὰ νηυσὶν Ἀχαιούς,
σούς τε μάλιστα ἔτας καὶ ἑταίρους, οἵ τοι ἔασιν·
αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
Τρῶας ἐϋφρανέω καὶ Τρῳάδας ἑλκεσιπέπλους,
αἵ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
ὄφρα τις ὧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε·
'ἠμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
ἠδ' αὖτ' ἐν φιλότητι διέτμαγεν ἀρθμήσαντε.'"
Ὣς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι·
Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν.
τὼ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
ἤϊ', ὁ δ' ἐς Τρώων ὅμαδον κίε· τοὶ δ' ἐχάρησαν,
ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα,
Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
καί ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι.
Αἴαντ' αὖθ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκῃ.
Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενέϊ Κρονίωνι.
τὸν δέρον ἀμφί θ' ἕπον, καί μιν διέχευαν ἅπαντα,
μίστυλλόν τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης·
νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
τῶν νῦν αἷμα κελαινὸν ἐΰρροον ἀμφὶ Σκάμανδρον
ἐσκέδασ' ὀξὺς Ἄρης, ψυχαὶ δ' Ἄϊδόσδε κατῆλθον·
τῷ σε χρὴ πόλεμον μὲν ἅμ' ἠοῖ παῦσαι Ἀχαιῶν,
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσὶ καὶ ἡμιόνοισιν· ἀτὰρ κατακήομεν αὐτοὺς
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος
οἴκαδ' ἄγῃ, ὅτ' ἂν αὖτε νεώμεθα πατρίδα γαῖαν.
τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
πύργους ὑψηλούς, εἶλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
ὄφρα δι' αὐτάων ἱππηλασίη ὁδὸς εἴη·
ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
ἥ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων."

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνησαν βασιλῆες.
Τρώων αὖτ' ἀγορὴ γένετ' Ἰλίου ἐν πόλει ἄκρῃ,
δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι·
τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
"κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
δεῦτ' ἄγετ', Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὅρκια πιστὰ
ψευσάμενοι μαχόμεσθα· τῷ οὔ νύ τι κέρδιον ἡμῖν
[ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε]."
Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,
ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
"Ἀντῆνορ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἐξ ἄρα δή τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί.
αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἱπποδάμοις ἀγορεύσω·
ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
κτήματα δ' ὅσσ' ἀγόμην ἐξ Ἄργεος ἡμέτερον δῶ
πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι."
Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Δαρδανίδης Πρίαμος, θεόφιν μήστωρ ἀτάλαντος,
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπε·
"κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
νῦν μὲν δόρπον ἕλεσθε κατὰ πτόλιν, ὡς τὸ πάρος περ,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
ἠῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας
εἰπέμεν Ἀτρεΐδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἴ κ' ἐθέλωσι

παύσασθαι πολέμοιο δυσηχέος, εἰς ὅ κε νεκροὺς
κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὅ κε δαίμων
ἄμμε διακρίνῃ, δώῃ δ' ἑτέροισί γε νίκην."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
[δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν·]
ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·
τοὺς δ' εὗρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος
νηὶ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στὰς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κῆρυξ·
"Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
εἰπεῖν, αἴ κέ περ ὔμμι φίλον καὶ ἡδὺ γένοιτο,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
κτήματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἠγάγετο Τροίηνδ'—ὡς πρὶν ὤφελλ' ἀπολέσθαι—
πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
οὔ φησιν δώσειν· ἦ μὴν Τρῶές γε κέλονται.
καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἴ κ' ἐθέλητε
παύσασθαι πολέμοιο δυσηχέος, εἰς ὅ κε νεκροὺς
κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὅ κε δαίμων
ἄμμε διακρίνῃ, δώῃ δ' ἑτέροισί γε νίκην."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω
μήθ' Ἑλένην· γνωτὸν δὲ καὶ ὃς μάλα νήπιός ἐστιν,
ὡς ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο·
καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων·
"Ἰδαῖ', ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαιέμεν οὔ τι μεγαίρω·
οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων
γίγνετ', ἐπεί κε θάνωσι, πυρὸς μειλισσέμεν ὦκα.
ὅρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."
  Ὣς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
οἱ δ' ἕατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
πάντες ὁμηγερέες, ποτιδέγμενοι ὁππότ' ἄρ' ἔλθοι
Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
στὰς ἐν μέσσοισιν· τοὶ δ' ὡπλίζοντο μάλ' ὦκα,
ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
Ἀργεῖοι δ' ἑτέρωθεν ἐϋσσέλμων ἀπὸ νηῶν
ὀτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
  Ἠέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο
οὐρανὸν εἰσανιών· οἱ δ' ἤντεον ἀλλήλοισιν.
ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεντα,
δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
οὐδ' εἴα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
ὣς δ' αὔτως ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
  Ἦμος δ' οὔτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν
πύργους θ' ὑψηλούς, εἶλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
ὄφρα δι' αὐτάων ἱππηλασίη ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν,
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.
Ὣς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·
"Ζεῦ πάτερ, ἦ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;
οὐχ ὁράᾳς ὅτι δὴ αὖτε κάρη κομόωντες Ἀχαιοὶ
τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας;
τοῦ δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἠώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἥρῳ Λαομέδοντι πολίσσαμεν ἀθλήσαντε."
Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
"ὢ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες.
ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
ὃς σέο πολλὸν ἀφαυρότερος χεῖράς τε μένος τε·
σὸν δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἠώς.
ἄγρει μάν, ὅτ' ἂν αὖτε κάρη κομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν,
τεῖχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι,
αὖτις δ' ἠιόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν,
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἕλοντο.
νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὔνηος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσονι, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἔνθεν ἄρ᾽ οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῷ, ἄλλοι δ᾽ αἴθωνι σιδήρῳ,
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ᾽ αὐτῇσι βόεσσιν,
ἄλλοι δ᾽ ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν.
παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ᾽ ἐπίκουροι·
παννύχιος δέ σφιν κακὰ μήδετο μητίετα Ζεὺς
σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ᾕρει·
οἶνον δ᾽ ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη
πρὶν πιέειν, πρὶν λεῖψαι ὑπερμενέϊ Κρονίωνι.
κοιμήσαντ᾽ ἄρ᾽ ἔπειτα καὶ ὕπνου δῶρον ἕλοντο.

ΙΛΙΑΔΟΣ Θ.

Κόλος μάχη.

Ἠὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
" κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
πληγεὶς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε·
ἤ μιν ἑλὼν ῥίψω ἐς Τάρταρον ἠερόεντα,
τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός,
τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
γνώσετ' ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἁπάντων.
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες
πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι·
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
Ζῆν' ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ·
σειρὴν μέν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο
δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
τόσσον ἐγὼ περί τ' εἰμὶ θεῶν περί τ' εἴμ' ἀνθρώπων."
 Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὀψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν·
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
ἀλλ' ἤ τοι πολέμου μὲν ἀφεξόμεθ', ὡς σὺ κελεύεις·
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."
 Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεύς·
"θάρσει, Τριτογένεια, φίλον τέκος· οὔ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἤπιος εἶναι."
 Ὣς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,
ὠκυπέτα, χρυσέῃσιν ἐθείρῃσιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροΐ, γέντο δ' ἱμάσθλην
χρυσείην εὔτυκτον, ἑοῦ δ' ἐπεβήσετο δίφρου,
μάστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ' ἠέρα πουλὺν ἔχευεν.
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδεϊ γαίων,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ἄρα δεῖπνον ἕλοντο κάρη κομόωντες Ἀχαιοὶ
ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
Τρῶες δ' αὖθ' ἑτέρωθεν ἀνὰ πτόλιν ὡπλίζοντο,

παυρότεροι· μέμασαν δὲ καὶ ὣς ὑσμῖνι μάχεσθαι,
χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
Ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός.
ἦμος δ' Ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
ἕλκε δὲ μέσσα λαβών· ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν.
αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
ἑζέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·
αὐτὸς δ' ἐξ Ἴδης μεγάλ' ἔκτυπε, δαιόμενον δὲ
ἧκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἷλεν.
Ἔνθ' οὔτ' Ἰδομενεὺς τλῆ μίμνειν οὔτ' Ἀγαμέμνων,
οὔτε δύ' Αἴαντες μενέτην, θεράποντες Ἄρηος·
Νέστωρ οἶος ἔμιμνε Γερήνιος, οὖρος Ἀχαιῶν,
οὔ τι ἑκών, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῷ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,
ἄκρην κὰκ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ,
σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
ὄφρ' ὁ γέρων ἵπποιο παρηορίας ἀπέταμνε

φασγάνῳ ἀΐσσων, τόφρ' Ἕκτορος ὠκέες ἵπποι
ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
Ἕκτορα· καί νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσεν,
εἰ μὴ ἄρ' ὀξὺ νόησε βοὴν ἀγαθὸς Διομήδης·
σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὣς ἐν ὁμίλῳ;
μή τις τοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξῃ.
ἀλλὰ μέν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα."
  Ὣς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
Τυδεΐδης δ' αὐτός περ ἐὼν προμάχοισιν ἐμίχθη,
στῆ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὦ γέρον, ἦ μάλα δή σε νέοι τείρουσι μαχηταί,
σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει,
ἠπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι
οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι,
οὕς ποτ' ἀπ' Αἰνείαν ἑλόμην, μήστωρε φόβοιο.
τούτω μὲν θεράποντε κομείτων, τώδε δὲ νῶϊ
Τρωσὶν ἐφ' ἱπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἕκτωρ
εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν."
  Ὣς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.
τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἅρματα βήτην·
Νέστωρ δ' ἐν χείρεσσι λάβ' ἡνία σιγαλόεντα,
μάστιξεν δ' ἵππους· τάχα δ' Ἕκτορος ἄγχι γένοντο.
τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,

υἱὸν ὑπερθύμου Θηβαίου Ἠνιοπῆα,
ἵππων ἡνί' ἔχοντα βάλε στῆθος παρὰ μαζόν.
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Ἕκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
τὸν μὲν ἔπειτ' εἴασε, καὶ ἀχνύμενός περ ἑταίρου,
κεῖσθαι, ὁ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
ἵππω δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
Ἰφιτίδην Ἀρχεπτόλεμον θρασύν, ὅν ῥα τόθ' ἵππων
ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο,
καί νύ κε σήκασθεν κατὰ Ἴλιον ἠΰτε ἄρνες,
εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,
κὰδ δὲ πρόσθ' ἵππων Διομήδεος ἧκε χαμᾶζε·
δεινὴ δὲ φλὸξ ὦρτο θεείου καιομένοιο,
τὼ δ' ἵππω δείσαντε καταπτήτην ὑπ' ὄχεσφι·
Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα,
δεῖσε δ' ὅ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
"Τυδεΐδη, ἄγε δὴ αὖτε φόβονδ' ἔχε μώνυχας ἵππους.
ἦ οὐ γιγνώσκεις ὅ τοι ἐκ Διὸς οὐκ ἕπετ' ἀλκή;
νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει
σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἴ κ' ἐθέλῃσι,
δώσει· ἀνὴρ δέ κεν οὔ τι Διὸς νόον εἰρύσσαιτο
οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἦ πολὺ φέρτερός ἐστι."
Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης·
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει·
Ἕκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
'Τυδεΐδης ὑπ' ἐμεῖο φοβεύμενος ἵκετο νῆας.'
ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών."
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

"ὤμοι, Τυδέος υἱὲ δαΐφρονος, οἷον ἔειπες.
εἴ περ γάρ σ' Ἕκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
τάων ἐν κονίῃσι βάλες θαλεροὺς παρακοίτας."
Ὣς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
αὖτις ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἕκτωρ
ἠχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
τῷ δ' ἐπὶ μακρὸν ἄϋσε μέγας κορυθαίολος Ἕκτωρ·
"Τυδεΐδη, περὶ μέν σε τίον Δαναοὶ ταχύπωλοι
ἕδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·
νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμεῖο
πύργων ἡμετέρων ἐπιβήσεαι, οὐδὲ γυναῖκας
ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω."
Ὣς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς
σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας·
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
γιγνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων
νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἁμὸν ἐρύξει·
ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτήν.
ἀλλ' ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῇσι γένωμαι,
μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς
['Αργείους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ]."

Ὣς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
"Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,
νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν
Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ἠετίωνος
ὑμῖν πὰρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
οἶνόν τ᾽ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὔχομαι εἶναι.
ἀλλ᾽ ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
πᾶσαν χρυσείην ἔμεναι, κανόνας τε καὶ αὐτήν,
αὐτὰρ ἀπ᾽ ὤμοιιν Διομήδεος ἱπποδάμοιο
δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων.
εἰ τούτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκειάων."
Ὣς ἔφατ᾽ εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
σείσατο δ᾽ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὄλυμπον,
καί ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ηὔδα·
"ὢ πόποι, ἐννοσίγαι᾽ εὐρυσθενές, οὐδέ νυ σοί περ
ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ᾽ ἀνάγουσι
πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
εἴ περ γάρ κ᾽ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἀρωγοί,
Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
αὐτοῦ κ᾽ ἔνθ᾽ ἀκάχοιτο καθήμενος οἶος ἐν Ἴδῃ."
Τὴν δὲ μέγ᾽ ὀχθήσας προσέφη κρείων ἐνοσίχθων·
"Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.
οὐκ ἂν ἔγωγ᾽ ἐθέλοιμι Διὶ Κρονίωνι μάχεσθαι
ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τῶν δ᾽, ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
πλῆθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
εἰλομένων· εἶλει δὲ θοῷ ἀτάλαντος Ἄρηϊ

Ἕκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
καί νύ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας ἐΐσας,
εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιούς.
βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,
ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
[ἠμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἐΐσας
εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν·]
ἤϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
"αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
ἃς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἠγοράασθε,
ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,
Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἑνὸς ἄξιοί εἰμεν
Ἕκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ.
Ζεῦ πάτερ, ἦ ῥά τιν' ἤδη ὑπερμενέων βασιλήων
τῇδ' ἄτῃ ἄασας καί μιν μέγα κῦδος ἀπηύρας;
οὐ μὲν δή ποτέ φημι τεὸν περικαλλέα βωμὸν
νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκηα,
ἱέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήηνον ἐέλδωρ·
αὐτοὺς δή περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιούς."
Ὣς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα,
νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.
αὐτίκα δ' αἰετὸν ἧκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ᾽ ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
πὰρ δὲ Διὸς βωμῷ περικαλλέϊ κάββαλε νεβρόν,
ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί.
οἱ δ᾽ ὡς οὖν εἴδονθ᾽ ὅ τ᾽ ἄρ᾽ ἐκ Διὸς ἤλυθεν ὄρνις,
μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
  Ἔνθ᾽ οὔ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους
τάφρου τ᾽ ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι,
ἀλλὰ πολὺ πρῶτος Τρώων ἕλεν ἄνδρα κορυστήν,
Φραδμονίδην Ἀγέλαον· ὁ μὲν φύγαδ᾽ ἔτραπεν ἵππους·
τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
ἤριπε δ᾽ ἐξ ὀχέων, ἀράβησε δὲ τεύχε᾽ ἐπ᾽ αὐτῷ.
  Τὸν δὲ μετ᾽ Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
τοῖσι δ᾽ ἐπ᾽ Αἴαντες θοῦριν ἐπιειμένοι ἀλκήν,
τοῖσι δ᾽ ἐπ᾽ Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ,
τοῖσι δ᾽ ἐπ᾽ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
Τεῦκρος δ᾽ εἴνατος ἦλθε, παλίντονα τόξα τιταίνων,
στῆ δ᾽ ἄρ᾽ ὑπ᾽ Αἴαντος σάκεϊ Τελαμωνιάδαο.
ἔνθ᾽ Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὅ γ᾽ ἥρως
παπτήνας, ἐπεὶ ἄρ τιν᾽ ὀϊστεύσας ἐν ὁμίλῳ
βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὀλέσκεν,
αὐτὰρ ὁ αὖτις ἰὼν πάϊς ὣς ὑπὸ μητέρα δύσκεν
εἰς Αἴανθ᾽· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.
  Ἔνθα τίνα πρῶτον Τρώων ἕλε Τεῦκρος ἀμύμων;
Ὀρσίλοχον μὲν πρῶτα καὶ Ὄρμενον ἠδ᾽ Ὀφελέστην
Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην
καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
[πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.]
τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

στῆ δὲ παρ' αὐτὸν ἰὼν καί μιν πρὸς μῦθον ἔειπε·
"Τεῦκρε, φίλη κεφαλή, Τελαμώνιε, κοίρανε λαῶν,
βάλλ' οὕτως, αἴ κέν τι φόως Δαναοῖσι γένηαι
πατρί τε σῷ Τελαμῶνι, ὅ σ' ἔτρεφε τυτθὸν ἐόντα,
καί σε νόθον περ ἐόντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
τὸν καὶ τηλόθ' ἐόντα ἐϋκλείης ἐπίβησον.
σοὶ δ' ἐγὼ ἐξερέω ὡς καὶ τετελεσμένον ἔσται·
αἴ κέν μοι δώῃ Ζεύς τ' αἰγίοχος καὶ Ἀθήνη
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον,
πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,
ἢ τρίποδ' ἠὲ δύω ἵππους αὐτοῖσιν ὄχεσφιν
ἠὲ γυναῖχ', ἥ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."
Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
"Ἀτρεΐδη κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὀτρύνεις; οὐ μέν τοι ὅση δύναμίς γε πάρεστι
παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς,
ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
ὀκτὼ δὴ προέηκα τανυγλώχινας ὀϊστούς,
πάντες δ' ἐν χροῒ πῆχθεν ἀρηϊθόων αἰζηῶν·
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα."
Ἦ ῥα, καὶ ἄλλον ὀϊστὸν ἀπὸ νευρῆφιν ἴαλλεν
Ἕκτορος ἀντικρύ, βαλέειν δέ ἑ ἵετο θυμός·
καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὁ δ' ἀμύμονα Γοργυθίωνα
υἱὸν ἐῢν Πριάμοιο κατὰ στῆθος βάλεν ἰῷ,
τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
καλὴ Καστιάνειρα δέμας ἐϊκυῖα θεῇσι.
μήκων δ' ὡς ἑτέρωσε κάρη βάλεν, ἥ τ' ἐνὶ κήπῳ,
καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσιν,
ὣς ἑτέρωσ' ἤμυσε κάρη πήληκι βαρυνθέν.
Τεῦκρος δ' ἄλλον ὀϊστὸν ἀπὸ νευρῆφιν ἴαλλεν
Ἕκτορος ἀντικρύ, βαλέειν δέ ἑ ἵετο θυμός.
ἀλλ' ὅ γε καὶ τόθ' ἅμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἕκτορος ἡνιοχῆα,
ἱέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Ἕκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
τὸν μὲν ἔπειτ' εἴασε καὶ ἀχνύμενός περ ἑταίρου,
Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἐόντα
ἵππων ἡνί' ἑλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρί,
βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἑ θυμὸς ἀνώγει.
ἤ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν ὀϊστόν,
θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἕκτωρ
αὐερύοντα παρ' ὦμον, ὅθι κληῒς ἀποέργει
αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
τῇ ῥ' ἐπὶ οἷ μεμαῶτα βάλεν λίθῳ ὀκριόεντι,
ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,
στῆ δὲ γνὺξ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος,
ἀλλὰ θέων περίβη καί οἱ σάκος ἀμφεκάλυψε.
τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
Μηκιστεὺς Ἐχίοιο πάϊς καὶ δῖος Ἀλάστωρ,
νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
Ἂψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὦρσεν·
οἱ δ' ἰθὺς τάφροιο βαθείης ὦσαν Ἀχαιούς·
Ἕκτωρ δ' ἐν πρώτοισι κίε σθένεϊ βλεμεαίνων.
ὡς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἠὲ λέοντος
ἅπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
ἰσχία τε γλουτούς τε, ἑλισσόμενόν τε δοκεύει,
ὣς Ἕκτωρ ὤπαζε κάρη κομόωντας Ἀχαιούς,
αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
αὐτὰρ ἐπεὶ διά τε σκόλοπας καὶ τάφρον ἔβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες,
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
Ἕκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὄμματ' ἔχων ἠὲ βροτολοιγοῦ Ἄρηος.
Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη,
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὢ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
ἀνδρὸς ἑνὸς ῥιπῇ, ὁ δὲ μαίνεται οὐκέτ' ἀνεκτῶς
Ἕκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”
Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ οὑμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι,
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδέ τι τῶν μέμνηται, ὅ οἱ μάλα πολλάκις υἱὸν
τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
ἦ τοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν.
εἰ γὰρ ἐγὼ τάδε ᾔδε' ἐνὶ φρεσὶ πευκαλίμῃσιν,
εὖτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν
ἐξ Ἐρέβευς ἄξοντα κύνα στυγεροῦ Ἀΐδαο,
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλάς,
ἥ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκώπιδα εἴπῃ.
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
ἢ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἕκτωρ
γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
ἦ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν."
  Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλοιο Κρόνοιο·
αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει
ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
ἡ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.
Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
  Ζεὺς δὲ πατὴρ Ἴδηθεν ἐπεὶ ἴδε χώσατ' ἄρ' αἰνῶς,
Ἶριν δ' ὤτρυνε χρυσόπτερον ἀγγελέουσαν·
" βάσκ' ἴθι, Ἶρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην
ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
γυιώσω μέν σφωϊν ὑφ' ἅρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέω κατά θ' ἅρματα ἄξω·
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἕλκε' ἀπαλθήσεσθον, ἅ κεν μάρπτῃσι κεραυνός·
ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ᾧ πατρὶ μάχηται.
Ἥρῃ δ' οὔ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·

αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω."
  Ὣς ἔφατ', ὦρτο δὲ Ἶρις ἀελλόπος ἀγγελέουσα,
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὄλυμπον.
πρώτῃσιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·
"πῇ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
οὐκ ἐάᾳ Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
ὧδε γὰρ ἠπείλησε Κρόνου παῖς, ᾗ τελέει περ,
γυιώσειν μὲν σφῶϊν ὑφ' ἅρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατά θ' ἅρματα ἄξειν·
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἕλκε' ἀπαλθήσεσθον, ἅ κεν μάρπτῃσι κεραυνός·
ὄφρ' εἰδῇς, γλαυκῶπι, ὅτ' ἂν σῷ πατρὶ μάχηαι.
Ἥρῃ δ' οὔ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ·
ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδεές, εἰ ἐτεόν γε
τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι."
  Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις,
αὐτὰρ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
"ὢ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
νῶϊ ἐῶ Διὸς ἄντα βροτῶν ἕνεκα πτολεμίζειν·
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
ὅς κε τύχῃ· κεῖνος δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ
Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὡς ἐπιεικές."
  Ὣς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·
τῇσιν δ' Ὧραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάπῃσιν,
ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα·
αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθῖζον
μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.
  Ζεὺς δὲ πατὴρ Ἴδηθεν ἐΰτροχον ἅρμα καὶ ἵππους
Οὔλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος,
ἅρματα δ' ἂμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας·
αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
ἕζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὄλυμπος.
αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
ἥσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
"*τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;*
οὐ μέν θην κάμετόν γε μάχῃ ἔνι κυδιανείρῃ
ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι,
οὐκ ἄν με τρέψειαν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ.
σφῶϊν δὲ πρίν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
ὧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
οὐκ ἂν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῷ
ἂψ ἐς Ὄλυμπον ἵκεσθον, ἵν' ἀθανάτων ἕδος ἐστίν."
  Ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
πλησίαι αἵ γ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἤ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾕρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
"*αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.*
εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδνόν·
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
[*ἀλλ' ἤ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·*
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."]
  Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"*ἠοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα*
ὄψεαι, αἴ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,

ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων·
οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἕκτωρ,
πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
ἤματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνῃσι μάχωνται
στείνει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.
ὣς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἵκηαι
γαίης καὶ πόντοιο, ἵν' Ἰάπετός τε Κρόνος τε
ἥμενοι οὔτ' αὐγῇς Ὑπερίονος Ἠελίοιο
τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
οὐδ' ἢν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."
  Ὣς φάτο, τὸν δ' οὔ τι προσέφη λευκώλενος Ἥρη.
ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο,
ἕλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
Τρωσὶν μέν ῥ' ἀέκουσιν ἔδυ φάος, αὐτὰρ Ἀχαιοῖς
ἀσπασίη τρίλλιστος ἐπήλυθε νὺξ ἐρεβεννή.
  Τρώων αὖτ' ἀγορὴν ποιήσατο φαίδιμος Ἕκτωρ,
νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινήεντι,
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
τόν ῥ' Ἕκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης,
τῷ ὅ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·
"κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
ἀλλ' ἤ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

λύσαθ᾽ ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ᾽ ἐδωδήν·
ἐκ πόλιος δ᾽ ἄξεσθε βόας καὶ ἴφια μῆλα
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
σῖτόν τ᾽ ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
ὥς κεν παννύχιοι μέσφ᾽ ἠοῦς ἠριγενείης
καίωμεν πυρὰ πολλά, σέλας δ᾽ εἰς οὐρανὸν ἵκῃ,
μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ
φεύγειν ὁρμήσωνται ἐπ᾽ εὐρέα νῶτα θαλάσσης.
μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἕκηλοι,
ἀλλ᾽ ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσσῃ,
βλήμενος ἢ ἰῷ ἢ ἔγχεϊ ὀξυόεντι
νηὸς ἐπιθρῴσκων, ἵνα τις στυγέῃσι καὶ ἄλλος
Τρωσὶν ἐφ᾽ ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
κήρυκες δ᾽ ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων
παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·
θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἑκάστη
πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
ὧδ᾽ ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·
μῦθος δ᾽ ὃς μὲν νῦν ὑγιὴς εἰρημένος ἔστω,
τὸν δ᾽ ἠοῦς Τρώεσσι μεθ᾽ ἱπποδάμοις ἀγορεύσω.
εὔχομαι ἐλπόμενος Διί τ᾽ ἄλλοισίν τε θεοῖσιν
ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
ἀλλ᾽ ἤ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
πρῶϊ δ᾽ ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὀξὺν Ἄρηα.
εἴσομαι ἤ κέ μ᾽ ὁ Τυδεΐδης κρατερὸς Διομήδης
πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἦ κεν ἐγὼ τὸν
χαλκῷ δῃώσας ἔναρα βροτόεντα φέρωμαι.
αὔριον ἣν ἀρετὴν διαείσεται, εἴ κ᾽ ἐμὸν ἔγχος

μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὀΐω,
κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
ἠελίου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὣς
εἴην ἀθάνατος καὶ ἀγήρως ἤματα πάντα,
τιοίμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν."
Ὣς Ἕκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἱδρώοντας,
δῆσαν δ' ἱμάντεσσι παρ' ἅρμασιν οἷσιν ἕκαστος·
ἐκ πόλιος δ' ἄξοντο βόας καὶ ἴφια μῆλα
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
[ἔρδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας.]
κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
[ἡδεῖαν· τῆς δ' οὔ τι θεοὶ μάκαρες δατέοντο,
οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.]
Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
ἥατο παννύχιοι, πυρὰ δέ σφισι καίετο πολλά.
ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην
φαίνετ' ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·
ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρώονες ἄκροι
καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
πάντα δέ τ' εἴδεται ἄστρα, γέγηθε δέ τε φρένα ποιμήν·
τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων
Τρώων καιόντων πυρὰ φαίνετο Ἰλιόθι πρό.
χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἑκάστῳ
ἥατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
ἵπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας
ἑσταότες παρ' ὄχεσφιν ἐΰθρονον Ἠῶ μίμνον.

ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

Ὣς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθεϊ δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τώ τε Θρῄκηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρὲξ ἅλα φῦκος ἔχευεν·
ὣς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
ἷζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἵστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ·
ὣς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
σχέτλιος, ὃς τότε μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,

ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
δὴν δ' ἄνεῳ ἦσαν τετιηότες υἷες Ἀχαιῶν·
ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"Ἀτρεΐδη, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῇς.
ἀλκὴν μέν μοι πρῶτον ὀνείδισας ἐν Δαναοῖσι,
φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα
ἴσασ' Ἀργείων ἠμὲν νέοι ἠδὲ γέροντες.
σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
σκήπτρῳ μέν τοι δῶκε τετιμῆσθαι περὶ πάντων,
ἀλκὴν δ' οὔ τοι δῶκεν, ὅ τε κράτος ἐστὶ μέγιστον.
δαιμόνι', οὕτω που μάλα ἔλπεαι υἷας Ἀχαιῶν
ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις;
εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
ἑστᾶσ', αἵ τοι ἕποντο Μυκήνηθεν μάλα πολλαί.
ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ
εἰς ὅ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὅ κε τέκμωρ
Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
"Τυδεΐδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.
οὔ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί,

οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
ὁπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγ' ἐγών, ὃς σεῖο γεραίτερος εὔχομαι εἶναι,
ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
μῦθον ἀτιμήσει', οὐδὲ κρείων Ἀγαμέμνων.
ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος
ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
Ἀτρεΐδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔ τοι ἀεικές.
πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
ἠμάτιαι Θρῄκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
πᾶσά τοί ἐσθ' ὑποδεξίη, πολέεσσι δ' ἀνάσσεις.
πολλῶν δ' ἀγρομένων τῷ πείσεαι ὅς κεν ἀρίστην
βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς
ἐσθλῆς καὶ πυκινῆς, ὅτι δήϊοι ἐγγύθι νηῶν
καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
νὺξ δ' ἥδ' ἠὲ διαρραίσει στρατὸν ἠὲ σαώσει."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο.
ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο
ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
ἠδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἷας Ἄρηος,
ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηΐπυρόν τε,
ἠδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.
ἕπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ
κοῦροι ἅμα στεῖχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
κὰδ δὲ μέσον τάφρου καὶ τείχεος ἷζον ἰόντες·

ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.
Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὕνεκα πολλῶν
λαῶν ἐσσὶ ἄναξ καί τοι Ζεὺς ἐγγυάλιξε
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα.
τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι,
κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἄν τινα θυμὸς ἀνώγῃ
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἕξεται ὅττι κεν ἄρχῃ.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἷον ἐγὼ νοέω, ἠμὲν πάλαι ἠδ' ἔτι καὶ νῦν,
ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην
χωομένου Ἀχιλῆος ἔβης κλισίηθεν ἀπούρας
οὔ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῷ μεγαλήτορι θυμῷ
εἴξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
ἠτίμησας· ἑλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισίν τ' ἀγανοῖσιν ἔπεσσί τε μειλιχίοισι."
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ὦ γέρον, οὔ τι ψεῦδος ἐμὰς ἄτας κατέλεξας·
ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὅν τε Ζεὺς κῆρι φιλήσῃ,
ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέῃσι πιθήσας,

ἂψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα.
ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
ἕπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα
αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
οὔ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,
οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἕλεν αὐτὸς
ἐξελόμην, αἳ κάλλει ἐνίκων φῦλα γυναικῶν.
τὰς μέν οἱ δώσω, μετὰ δ' ἔσσεται ἣν τότ' ἀπηύρων,
κούρη Βρισῆος· ἐπὶ δὲ μέγαν ὅρκον ὀμοῦμαι
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηησάσθω
εἰσελθών, ὅτε κεν δατεώμεθα ληΐδ' Ἀχαιοί,
Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἑλέσθω,
αἴ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν.
εἰ δέ κεν Ἄργος ἱκοίμεθ' Ἀχαιϊκόν, οὖθαρ ἀρούρης,
γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἶσον Ὀρέστῃ,
ὅς μοι τηλύγετος τρέφεται θαλίῃ ἔνι πολλῇ.
τρεῖς δέ μοί εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,
τάων ἥν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί·
ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,
Καρδαμύλην Ἐνόπην τε καὶ Ἱρὴν ποιήεσσαν,
Φηράς τε ζαθέας ἠδ' Ἄνθειαν βαθύλειμον,

καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἠμαθόεντος·
ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
οἵ κέ ἑ δωτίνῃσι θεὸν ὣς τιμήσουσι
καί οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
δμηθήτω—'Αΐδης τοι ἀμείλιχος ἠδ' ἀδάμαστος·
τοὔνεκα καί τε βροτοῖσι θεῶν ἔχθιστος ἁπάντων—
καί μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι
ἠδ' ὅσσον γενεῇ προγενέστερος εὔχομαι εἶναι."
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"'Ατρεΐδη κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
δῶρα μὲν οὐκέτ' ὀνοστὰ διδοῖς 'Αχιλῆϊ ἄνακτι·
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἵ κε τάχιστα
ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλῆος.
εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἱ δὲ πιθέσθων.
Φοῖνιξ μὲν πρώτιστα διίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος 'Οδυσσεύς·
κηρύκων δ' 'Οδίος τε καὶ Εὐρυβάτης ἅμ' ἑπέσθων.
φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε,
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἴ κ' ἐλεήσῃ."
῝Ως φάτο, τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
ὡρμῶντ' ἐκ κλισίης 'Αγαμέμνονος 'Ατρεΐδαο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,
δενδίλλων ἐς ἕκαστον, 'Οδυσσῆϊ δὲ μάλιστα,
πειρᾶν ὡς πεπίθοιεν ἀμύμονα Πηλεΐωνα.
Τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης
πολλὰ μάλ' εὐχομένω γαιηόχῳ ἐννοσιγαίῳ

ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην,
τὸν δ' εὗρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἠετίωνος ὀλέσσας·
τῇ ὅ γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.
Πάτροκλος δέ οἱ οἶος ἐναντίος ἧστο σιωπῇ,
δέγμενος Αἰακίδην, ὁπότε λήξειεν ἀείδων.
τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ δῖος Ὀδυσσεύς,
στὰν δὲ πρόσθ' αὐτοῖο· ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς
αὐτῇ σὺν φόρμιγγι, λιπὼν ἕδος ἔνθα θάασσεν.
ὣς δ' αὔτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη.
τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"χαίρετον· ἦ φίλοι ἄνδρες ἱκάνετον· ἦ τι μάλα χρεώ,
οἵ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον."
  Ὣς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
εἷσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν.
αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἐόντα·
"μείζονα δὴ κρητῆρα, Μενοιτίου υἱέ, καθίστα,
ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἑκάστῳ·
οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ."
  Ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ.
αὐτὰρ ὅ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,
ἐν δὲ συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.
καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε,
πῦρ δὲ Μενοιτιάδης δαῖεν μέγα, ἰσόθεος φώς.
αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλὸξ ἐμαράνθη,
ἀνθρακιὴν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσε,
πάσσε δ' ἁλὸς θείοιο κρατευτάων ἐπαείρας.
αὐτὰρ ἐπεί ῥ' ὤπτησε καὶ εἰν ἐλεοῖσιν ἔχευε,

Πάτροκλος μὲν σῖτον ἑλὼν ἐπένειμε τραπέζῃ
καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
αὐτὸς δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο
τοίχου τοῦ ἑτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
νεῦσ' Αἴας Φοίνικι· νόησε δὲ δῖος Ὀδυσσεύς,
πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλῆα·
"χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν ἐΐσης οὐκ ἐπιδευεῖς
ἠμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
ἠδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι
νῆας ἐϋσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκήν.
ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.
Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
ἀστράπτει· Ἕκτωρ δὲ μέγα σθένεϊ βλεμεαίνων
μαίνεται ἐκπάγλως, πίσυνος Διί, οὐδέ τι τίει
ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἑ λύσσα δέδυκεν.
ἀρᾶται δὲ τάχιστα φανήμεναι Ἠῶ δῖαν·
στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
δῃώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἴη
φθίσθαι ἐνὶ Τροίῃ ἑκὰς Ἄργεος ἱπποβότοιο.
ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ υἷας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
ῥεχθέντος κακοῦ ἔστ' ἄκος εὑρεῖν· ἀλλὰ πολὺ πρὶν
φράζευ ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἦμαρ.
ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
ἤματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
δώσουσ', αἴ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν
ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
τίωσ' Ἀργείων ἠμὲν νέοι ἠδὲ γέροντες.'
ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεαι· ἀλλ' ἔτι καὶ νῦν
παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
εἰ δὲ σὺ μέν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
ἕπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
οὔ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,
οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.
δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἕλες αὐτὸς
ἐξέλεθ', αἳ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
τὰς μέν τοι δώσει, μετὰ δ' ἔσσεται ἣν τότ' ἀπηύρα,
κούρη Βρισῆος· ἐπὶ δὲ μέγαν ὅρκον ὀμεῖται
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
ἣ θέμις ἐστίν, ἄναξ, ἤτ' ἀνδρῶν ἤτε γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθών, ὅτε κεν δατεώμεθα ληΐδ' Ἀχαιοί,
Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἑλέσθαι,
αἵ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν.
εἰ δέ κεν Ἄργος ἱκοίμεθ' Ἀχαιϊκόν, οὖθαρ ἀρούρης,
γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἶσον Ὀρέστῃ,
ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἔνι πολλῇ.
τρεῖς δέ οἵ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,
τάων ἥν κ' ἐθέλῃσθα φίλην ἀνάεδνον ἄγεσθαι
πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει
πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί·
ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
Καρδαμύλην Ἐνόπην τε καὶ Ἱρὴν ποιήεσσαν
Φηράς τε ζαθέας ἠδ' Ἄνθειαν βαθύλειμον,
καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἠμαθόεντος·
ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
οἵ κέ σε δωτίνῃσι θεὸν ὣς τιμήσουσι
καί τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον,
αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
τειρομένους ἐλέαιρε κατὰ στρατόν, οἵ σε θεὸν ὣς
τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
νῦν γάρ χ' Ἕκτορ' ἕλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
λύσσαν ἔχων ὀλοήν, ἐπεὶ οὔ τινά φησιν ὁμοῖον
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
ᾗ περ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται,
ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν
ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἴω
οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεί.
ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἰῇ τιμῇ ἠμὲν κακὸς ἠδὲ καὶ ἐσθλός·
κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἐοργώς.
οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι
μάστακ', ἐπεί κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
ὣς καὶ ἐγὼ πολλὰς μὲν ἀΰπνους νύκτας ἴαυον,
ἤματα δ' αἱματόεντα διέπρησσον πολεμίζων,
ἀνδράσι μαρνάμενος ὀάρων ἕνεκα σφετεράων.
δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
πεζὸς δ' ἕνδεκά φημι κατὰ Τροίην ἐρίβωλον·
τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ
ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
Ἀτρεΐδῃ· ὁ δ' ὄπισθε μένων παρὰ νηυσὶ θοῇσι
δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
εἵλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
Ἀτρεΐδης; ἦ οὐχ Ἑλένης ἕνεκ' ἠϋκόμοιο;
ἦ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
τὴν αὐτοῦ φιλέει καὶ κήδεται, ὡς καὶ ἐγὼ τὴν
ἐκ θυμοῦ φίλεον, δουρικτητήν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἵλετο καί μ' ἀπάτησε,
μή μευ πειράτω εὖ εἰδότος· οὐδέ με πείσει.
ἀλλ', Ὀδυσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
φραζέσθω νήεσσιν ἀλεξέμεναι δήϊον πῦρ.
ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
καὶ δὴ τεῖχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν·
ἀλλ' οὐδ' ὣς δύναται σθένος Ἕκτορος ἀνδροφόνοιο
ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἕκτωρ,
ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μευ ἔκφυγεν ὁρμήν.
νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἕκτορι δίῳ,
αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
νηήσας εὖ νῆας, ἐπὴν ἅλαδε προερύσσω,
ὄψεαι, ἢν ἐθέλῃσθα καὶ αἴ κέν τοι τὰ μεμήλῃ,
ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
ἤματί κε τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην.
ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν
ἠδὲ γυναῖκας ἐϋζώνους πολιόν τε σίδηρον
ἄξομαι, ἅσσ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
αὖτις ἐφυβρίζων ἕλετο κρείων Ἀγαμέμνων
Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὡς ἐπιτέλλω,
ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί,
εἴ τινά που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,
αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε
τετλαίη κύνεός περ ἐὼν εἰς ὦπα ἰδέσθαι·
οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
ἐκ γὰρ δή μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὖτις

ἐξαπάφοιτ' ἐπέεσσιν· ἅλις δέ οἱ· ἀλλὰ ἕκηλος
ἐρρέτω· ἐκ γάρ εὑ φρένας εἵλετο μητίετα Ζεύς.
ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη
ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο,
οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
αἵ θ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἀν' ἑκάστας
ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε,
οὐδέ κεν ὧς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι·
οὐδέ μιν ὧς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἑλέσθω,
ὅς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.
ἢν γὰρ δή με σόωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
Πηλεύς θήν μοι ἔπειτα γυναῖκά γε μάσσεται αὐτός.
πολλαὶ Ἀχαιΐδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε,
κοῦραι ἀριστήων, οἵ τε πτολίεθρα ῥύονται,
τάων ἥν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ
γήμαντι μνηστὴν ἄλοχον, ἐϊκυῖαν ἄκοιτιν,
κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεύς·
οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἷας Ἀχαιῶν,
οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει,
Φοίβου Ἀπόλλωνος, Πυθοῖ ἔνι πετρηέσσῃ.
ληϊστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
κτητοὶ δὲ τρίποδές τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λεϊστὴ
οὔθ' ἑλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἕρκος ὀδόντων.
μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα
διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
ὤλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαῖαν,
ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν
ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ
Ἰλίου αἰπεινῆς· μάλα γάρ ἑθεν εὐρύοπα Ζεὺς
χεῖρα ἑὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—
ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
ἥ κέ σφιν νῆάς τε σόῳ καὶ λαὸν Ἀχαιῶν
νηυσὶν ἔπι γλαφυρῇς, ἐπεὶ οὔ σφισιν ἥδε γ' ἑτοίμη,
ἣν νῦν ἐφράσσαντο ἐμεῦ ἀπομηνίσαντος·
Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἕπηται
αὔριον, ἢν ἐθέλῃσιν· ἀνάγκῃ δ' οὔ τί μιν ἄξω."
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·
ὀψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
δάκρυ' ἀναπρήσας· περὶ γὰρ δίε νηυσὶν Ἀχαιῶν·
"εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι
πῦρ ἐθέλεις ἀίδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὖθι λιποίμην
οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
ἤματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

νήπιον, οὔ πω εἰδόθ' ὁμοιΐου πολέμοιο,
οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
τοὔνεκά με προέηκε διδασκέμεναι τάδε πάντα,
μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
ὡς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι
λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίη θεὸς αὐτὸς
γῆρας ἀποξύσας θήσειν νέον ἡβώοντα,
οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν,
μητέρ' ἐμήν· ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' ὀϊσθεὶς
πολλὰ κατηρᾶτο, στυγερὰς δ' ἐπεκέκλετ' Ἐρινῦς,
μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν
ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.
[τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξέϊ χαλκῷ·
ἀλλά τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
δήμου θῆκε φάτιν καὶ ὀνείδεα πόλλ' ἀνθρώπων,
ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]
ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες
αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι,
πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἕλικας βοῦς
ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
εὑόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο,
πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον·
οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νὺξ ἐρεβεννή,
καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας
ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἑρκίον αὐλῆς
ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμωάς τε γυναῖκας.
φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
ἐς Πηλῆα ἄναχθ'· ὁ δέ με πρόφρων ὑπέδεκτο,
καί μ' ἐφίλησ' ὡς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ
μοῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσων.
καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῳ
οὔτ' ἐς δαῖτ' ἰέναι οὔτ' ἐν μεγάροισι πάσασθαι,
πρίν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
ὄψου τ' ἄσαιμι προταμὼν καὶ οἶνον ἐπισχών.
πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα
οἴνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
ὣς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
τὰ φρονέων, ὅ μοι οὔ τι θεοὶ γόνον ἐξετέλειον
ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνῃς.
ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
τῶν περ καὶ μείζων ἀρετὴ τιμή τε βίη τε.
καὶ μὲν τοὺς θυέεσσι καὶ εὐχωλῇς ἀγανῇσι
λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι
λισσόμενοι, ὅτε κέν τις ὑπερβήῃ καὶ ἁμάρτῃ.
καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μεγάλοιο,
χωλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμώ,

αἵ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι.
ἡ δ' Ἄτη σθεναρή τε καὶ ἀρτίπος, οὕνεκα πάσας
πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
ὃς μέν τ' αἰδέσεται κούρας Διὸς ἆσσον ἰούσας,
τὸν δὲ μέγ' ὤνησαν καί τ' ἔκλυον εὐχομένοιο·
ὃς δέ κ' ἀνήνηται καί τε στερεῶς ἀποείπῃ,
λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
τῷ Ἄτην ἅμ' ἕπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρῃσιν ἕπεσθαι
τιμήν, ἥ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὄπισθ' ὀνομάζοι
Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαίνοι,
οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπης·
νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὄπισθεν ὑπέστη,
ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους
κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἵ τε σοὶ αὐτῷ
φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξῃς
μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.
οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἵκοι·
δωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσι.
μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,
ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
Κουρῆτές τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον,
Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
Κουρῆτες δὲ διαπραθέειν μεμαῶτες Ἄρηϊ.
καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὦρσε,
χωσαμένη ὅ οἱ οὔ τι θαλύσια γουνῷ ἀλωῆς
Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας,

οἵῃ δ' οὐκ ἔρρεξε Διὸς κούρῃ μεγάλοιο.
ἢ λάθετ' ἢ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
ἡ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα
ὦρσεν ἔπι χλούνην σῦν ἄγριον ἀργιόδοντα,
ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν·
πολλὰ δ' ὅ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
αὐτῇσιν ῥίζῃσι καὶ αὐτοῖς ἄνθεσι μήλων.
τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι·
τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
ἡ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ ἀϋτήν,
ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
ὄφρα μὲν οὖν Μελέαγρος ἀρηΐφιλος πολέμιζε,
τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
τείχεος ἔκτοσθεν μίμνειν πολέες περ ἐόντες·
ἀλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, ὅς τε καὶ ἄλλων
οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
ἤ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ
κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης
Ἴδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
τῶν τότε—καί ῥα ἄνακτος ἐναντίον εἵλετο τόξον
Φοίβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης·
τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
Ἀλκυόνην καλέεσκον ἐπώνυμον, οὕνεκ' ἄρ' αὐτῆς
μήτηρ ἀλκυόνος πολυπενθέος οἶτον ἔχουσα
κλαῖ', ὅτε μιν ἑκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων—
τῇ ὅ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων,
ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι
πόλλ' ἀχέουσ' ἠρᾶτο κασιγνήτοιο φόνοιο,

πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία
κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
πρόχνυ καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι,
παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις Ἐρινὺς
ἔκλυεν ἐξ Ἐρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.
τῶν δὲ τάχ' ἀμφὶ πύλας ὅμαδος καὶ δοῦπος ὀρώρει
πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,
ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
ὁππόθι πιότατον πεδίον Καλυδῶνος ἐραννῆς,
ἔνθα μιν ἤνωγον τέμενος περικαλλὲς ἑλέσθαι
πεντηκοντόγυον, τὸ μὲν ἥμισυ οἰνοπέδοιο,
ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.
πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς
οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο,
σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
πολλὰ δὲ τόν γε κασίγνηται καὶ πότνια μήτηρ
ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι,
οἵ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἁπάντων·
ἀλλ' οὐδ' ὧς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
πρίν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
βαῖνον Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστυ.
καὶ τότε δὴ Μελέαγρον ἐΰζωνος παράκοιτις
λίσσετ' ὀδυρομένη, καί οἱ κατέλεξεν ἅπαντα
κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἁλώῃ·
ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα,
βῆ δ' ἰέναι, χροῒ δ' ἔντε' ἐδύσετο παμφανόωντα.
ὧς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
εἴξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὔτως.

ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων
ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη
νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
ἔρχεο· ἶσον γάρ σε θεῷ τίσουσιν Ἀχαιοί.
εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύῃς,
οὐκέθ' ὁμῶς τιμῆς ἔσεαι πόλεμόν περ ἀλαλκών."
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Φοῖνιξ, ἄττα γεραιέ, διοτρεφές, οὔ τί με ταύτης
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
ἥ μ' ἕξει παρὰ νηυσὶ κορωνίσιν, εἰς ὅ κ' ἀϋτμὴ
ἐν στήθεσσι μένῃ καί μοι φίλα γούνατ' ὀρώρῃ.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
τὸν φιλέειν, ἵνα μή μοι ἀπέχθηαι φιλέοντι.
καλόν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ·
ἶσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς.
οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
εὐνῇ ἔνι μαλακῇ· ἅμα δ' ἠοῖ φαινομένηφι
φρασσόμεθ' ἤ κε νεώμεθ' ἐφ' ἡμέτερ', ἦ κε μένωμεν."
Ἦ, καὶ Πατρόκλῳ ὅ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ
Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἴομεν· οὐ γάρ μοι δοκέει μύθοιο τελευτὴ
τῇδέ γ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἐόντα,
οἵ που νῦν ἕαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων
τῆς ᾗ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

νηλής· καὶ μέν τίς τε κασιγνήτοιο φονῆος
ποινὴν ἢ οὗ παιδὸς ἐδέξατο τεθνηῶτος·
καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγήνωρ
ποινὴν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε
θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἴης· νῦν δέ τοι ἑπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἵλαον ἔνθεο θυμόν,
αἴδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν
πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
πάντα τί μοι κατὰ θυμὸν ἐείσαο μυθήσασθαι·
ἀλλά μοι οἰδάνεται κραδίη χόλῳ, ὁππότε κείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης, ὡς εἴ τιν' ἀτίμητον μετανάστην.
ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
πρίν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον,
Μυρμιδόνων ἐπί τε κλισίας καὶ νῆας ἱκέσθαι
κτείνοντ' Ἀργείους, κατά τε σμῦξαι πυρὶ νῆας.
ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηῒ μελαίνῃ
Ἕκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀΐω."

Ὣς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἑτάροισιν ἰδὲ δμῳῇσι κέλευσε
Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὡς ἐκέλευσε,
κῶεά τε ῥῆγός τε λίνοιό τε λεπτὸν ἄωτον.
ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἠῶ δῖαν ἔμιμνεν.
αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης εὐπήκτου·

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,
Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρῃος.
Πάτροκλος δ' ἑτέρωθεν ἐλέξατο· πὰρ δ' ἄρα καὶ τῷ
Ἶφις ἐΰζωνος, τήν οἱ πόρε δῖος Ἀχιλλεὺς
Σκῦρον ἑλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.
Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις υἷες Ἀχαιῶν
δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἔκ τ' ἐρέοντο·
πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
ἤ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήϊον πῦρ,
ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;"
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἠδὲ σὰ δῶρα.
αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν
ὅππως κεν νῆάς τε σόῳς καὶ λαὸν Ἀχαιῶν·
αὐτὸς δ' ἠπείλησεν ἅμ' ἠοῖ φαινομένηφι
νῆας ἐϋσσέλμους ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ
Ἰλίου αἰπεινῆς· μάλα γάρ ἑθεν εὐρύοπα Ζεὺς
χεῖρα ἑὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
ὣς ἔφατ'· εἰσὶ καὶ οἵδε τάδ' εἰπέμεν, οἵ μοι ἕποντο,
Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὣς γὰρ ἀνώγει,
ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἕπηται
αὔριον, ἢν ἐθέλῃσιν· ἀνάγκῃ δ' οὔ τί μιν ἄξει."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
δὴν δ' ἄνεῳ ἦσαν τετιηότες υἷες Ἀχαιῶν·

ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μὴ ὄφελες λίσσεσθαι ἀμύμονα Πηλεΐωνα,
μυρία δῶρα διδούς· ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως·
νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορίῃσιν ἐνῆκας.
ἀλλ' ἢ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἴῃσιν,
ἤ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὁππότε κέν μιν
θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
αὐτὰρ ἐπεί κε φανῇ καλὴ ῥοδοδάκτυλος Ἠώς,
καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες,
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο.

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὗδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὁρμαίνοντα.
ὡς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠϋκόμοιο,
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἠὲ χάλαζαν
ἢ νιφετόν, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,
ἠέ ποθι πτολέμοιο μέγα στόμα πευκεδανοῖο,
ὣς πυκίν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων
νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός.
ἤ τοι ὅτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσειε,
θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
αὐλῶν συρίγγων τ' ἐνοπὴν ὅμαδόν τ' ἀνθρώπων.
αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας
ὑψόθ' ἐόντι Διί, μέγα δ' ἔστενε κυδάλιμον κῆρ.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
Νέστορ' ἔπι πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν,
εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτήναιτο,
ἥ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
ὀρθωθεὶς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἔπειτα δαφοινὸν ἑέσσατο δέρμα λέοντος

αἴθωνος μεγάλοιο ποδηνεκές, εἵλετο δ' ἔγχος.
Ὣς δ' αὔτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ
ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν
Ἀργεῖοι, τοὶ δὴ ἕθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν
ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὁρμαίνοντες.
παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
ποικίλῃ, αὐτὰρ ἐπὶ στεφάνην κεφαλῆφιν ἀείρας
θήκατο χαλκείην, δόρυ δ' εἵλετο χειρὶ παχείῃ.
βῆ δ' ἴμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
Ἀργείων ἤνασσε, θεὸς δ' ὣς τίετο δήμῳ.
τὸν δ' εὗρ' ἀμφ' ὤμοισι τιθήμενον ἔντεα καλὰ
νηὶ πάρα πρύμνῃ· τῷ δ' ἀσπάσιος γένετ' ἐλθών.
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
"τίφθ' οὕτως, ἠθεῖε, κορύσσεαι; ἦ τιν' ἑταίρων
ὀτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς
δείδω μὴ οὔ τίς τοι ὑπόσχηται τόδε ἔργον,
ἄνδρας δυσμενέας σκοπιαζέμεν οἶος ἐπελθὼν
νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται."
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,
κερδαλέης, ἥ τίς κεν ἐρύσσεται ἠδὲ σαώσει
Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν.
Ἑκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυον αὐδήσαντος,
ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἤματι μητίσασθαι,
ὅσσ' Ἕκτωρ ἔρρεξε διίφιλος υἷας Ἀχαιῶν,
αὔτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο.
ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι
δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιούς.
ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον
ῥίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
εἶμι, καὶ ὀτρυνέω ἀνστήμεναι, αἴ κ' ἐθέλῃσιν

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἠδ' ἐπιτεῖλαι.
κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων
Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."
Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
"πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἠδὲ κελεύεις;
αὖθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὅ κεν ἔλθῃς,
ἦε θέω μετὰ σ' αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω;"
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"αὖθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιιν
ἐρχομένω· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
φθέγγεο δ' ᾗ κεν ἴῃσθα, καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
ἀλλὰ καὶ αὐτοί περ πονεώμεθα· ὧδέ που ἄμμι
Ζεὺς ἐπὶ γιγνομένοισιν ἵει κακότητα βαρεῖαν."
Ὣς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
εὐνῇ ἔνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο,
ἀσπὶς καὶ δύο δοῦρε φαεινή τε τρυφάλεια.
πὰρ δὲ ζωστὴρ κεῖτο παναίολος, ᾧ ῥ' ὁ γεραιὸς
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.
ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας,
Ἀτρεΐδην προσέειπε καὶ ἐξερεείνετο μύθῳ·
"τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
νύκτα δι' ὀρφναίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι;
ἠέ τιν' οὐρήων διζήμενος, ἤ τιν' ἑταίρων;
φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ;"
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,

γνώσεαι Ἀτρείδην Ἀγαμέμνονα, τὸν περὶ πάντων
Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὅ κ᾽ ἀϋτμὴ
ἐν στήθεσσι μένῃ καί μοι φίλα γούνατ᾽ ὀρώρῃ.
πλάζομαι ὧδ᾽, ἐπεὶ οὔ μοι ἐπ᾽ ὄμμασι νήδυμος ὕπνος
ἱζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε᾽ Ἀχαιῶν.
αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
ἔμπεδον, ἀλλ᾽ ἀλαλύκτημαι, κραδίη δέ μοι ἔξω
στηθέων ἐκθρῴσκει, τρομέει δ᾽ ὑπὸ φαίδιμα γυῖα.
ἀλλ᾽ εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ᾽ ὕπνος ἱκάνει,
δεῦρ᾽ ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν,
μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἠδὲ καὶ ὕπνῳ
κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
δυσμενέες δ᾽ ἄνδρες σχεδὸν ἥαται· οὐδέ τι ἴδμεν
μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
οὔ θην Ἕκτορι πάντα νοήματα μητίετα Ζεὺς
ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλά μιν οἴω
κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
σοὶ δὲ μάλ᾽ ἕψομ᾽ ἐγώ· ποτὶ δ᾽ αὖ καὶ ἐγείρομεν ἄλλους,
ἠμὲν Τυδείδην δουρικλυτὸν ἠδ᾽ Ὀδυσῆα
ἠδ᾽ Αἴαντα ταχὺν καὶ Φυλέος ἄλκιμον υἱόν.
ἀλλ᾽ εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
ἀντίθεόν τ᾽ Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
τῶν γὰρ νῆες ἔασιν ἑκαστάτω, οὐδὲ μάλ᾽ ἐγγύς.
ἀλλὰ φίλον περ ἐόντα καὶ αἰδοῖον Μενέλαον
νεικέσω, εἴ πέρ μοι νεμεσήσεαι, οὐδ᾽ ἐπικεύσω,
ὡς εὕδει, σοὶ δ᾽ οἴῳ ἐπέτρεψεν πονέεσθαι.
νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
λισσόμενος· χρειὼ γὰρ ἱκάνεται οὐκέτ᾽ ἀνεκτός."

Τὸν δ᾽ αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μέν σε καὶ αἰτιάασθαι ἄνωγα·
πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
οὔτ᾽ ὄκνῳ εἴκων οὔτ᾽ ἀφραδίῃσι νόοιο,
ἀλλ᾽ ἐμέ τ᾽ εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὁρμήν.
νῦν δ᾽ ἐμέο πρότερος μάλ᾽ ἐπέγρετο καί μοι ἐπέστη·
τὸν μὲν ἐγὼ προέηκα καλήμεναι οὓς σὺ μεταλλᾷς.
ἀλλ᾽ ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
ἐν φυλάκεσσ᾽, ἵνα γάρ σφιν ἐπέφραδον ἠγερέθεσθαι.”
    Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα Γερήνιος ἱππότα Νέστωρ·
“οὕτως οὔ τίς οἱ νεμεσήσεται οὐδ᾽ ἀπιθήσει
Ἀργείων, ὅτε κέν τιν᾽ ἐποτρύνῃ καὶ ἀνώγῃ.”
    Ὣς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ᾽ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ᾽ ἄρα χλαῖναν περονήσατο φοινικόεσσαν
διπλῆν ἐκταδίην, οὔλη δ᾽ ἐπενήνοθε λάχνη.
εἵλετο δ᾽ ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
βῆ δ᾽ ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
πρῶτον ἔπειτ᾽ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ
φθεγξάμενος· τὸν δ᾽ αἶψα περὶ φρένας ἤλυθ᾽ ἰωή,
ἐκ δ᾽ ἦλθε κλισίης καί σφεας πρὸς μῦθον ἔειπε·
“τίφθ᾽ οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
νύκτα δι᾽ ἀμβροσίην, ὅ τι δὴ χρειὼ τόσον ἵκει;”
    Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα Γερήνιος ἱππότα Νέστωρ·
“διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς.
ἀλλ᾽ ἕπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὅν τ᾽ ἐπέοικε
βουλὰς βουλεύειν, ἢ φευγέμεν ἠὲ μάχεσθαι.”
    Ὣς φάθ᾽, ὁ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ᾽ ὤμοισι σάκος θέτο, βῆ δὲ μετ᾽ αὐτούς.
βὰν δ᾽ ἐπὶ Τυδεΐδην Διομήδεα· τὸν δ᾽ ἐκίχανον
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ᾽ ἑταῖροι

εὗδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς
λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὅ γ' ἥρως
εὗδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο,
αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
λὰξ ποδὶ κινήσας, ὤτρυνέ τε νείκεσέ τ' ἄντην·
"ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς;
οὐκ ἀΐεις ὡς Τρῶες ἐπὶ θρωσμῷ πεδίοιο
ἥαται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;"
Ὣς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὔ ποτε λήγεις.
οὔ νυ καὶ ἄλλοι ἔασι νεώτεροι υἷες Ἀχαιῶν,
οἵ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλήων
πάντῃ ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραιέ."
Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·
"ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
εἰσὶν μέν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ
καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
ἀλλὰ μάλα μεγάλη χρειὼ βεβίηκεν Ἀχαιούς.
νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς
ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἠὲ βιῶναι.
ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλέος υἱὸν
ἄνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις."
Ὣς φάθ', ὁ δ' ἀμφ' ὤμοισιν ἑέσσατο δέρμα λέοντος
αἴθωνος μεγάλοιο ποδηνεκές, εἵλετο δ' ἔγχος.
βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.
Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
οὐδὲ μὲν εὕδοντας φυλάκων ἡγήτορας εὗρον,
ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν ἥατο πάντες.
ὡς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ
ἀνδρῶν ἠδὲ κυνῶν, ἀπό τέ σφισιν ὕπνος ὄλωλεν·
ὣς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιιν ὀλώλει
νύκτα φυλασσομένοισι κακήν· πεδίονδε γὰρ αἰεὶ
τετράφαθ', ὁππότ' ἐπὶ Τρώων ἀΐοιεν ἰόντων.
τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ
[καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
"οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
αἱρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν."
  Ὣς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἕποντο
Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν.
τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
ἤϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάασθαι.
τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἑδριόωντο
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἕκτωρ
ὀλλὺς Ἀργείους, ὅτε δὴ περὶ νὺξ ἐκάλυψεν.
ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφαυσκον·
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"ὦ φίλοι, οὐκ ἂν δή τις ἀνήρ πεπίθοιθ' ἑῷ αὐτοῦ
θυμῷ τολμήεντι μετὰ Τρῶας μεγαθύμους
ἐλθεῖν, εἴ τινά που δηΐων ἕλοι ἐσχατόωντα,
ἤ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
ἅσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε
ἂψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιούς.
ταῦτά κε πάντα πύθοιτο, καὶ ἂψ εἰς ἡμέας ἔλθοι
ἀσκηθής· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
πάντας ἐπ' ἀνθρώπους, καί οἱ δόσις ἔσσεται ἐσθλή·
ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
τῶν πάντων οἱ ἕκαστος ὄϊν δώσουσι μέλαιναν

θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
αἰεὶ δ' ἐν δαίτῃσι καὶ εἰλαπίνῃσι παρέσται."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντων,
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἕποιτο καὶ ἄλλος,
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
σύν τε δύ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν
ὅππως κέρδος ἔῃ· μοῦνος δ' εἴ πέρ τε νοήσῃ,
ἀλλά τέ οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις."
Ὣς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἕπεσθαι.
ἠθελέτην Αἴαντε δύω, θεράποντες Ἄρηος,
ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός,
ἤθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος,
ἤθελε δ' ὁ τλήμων Ὀδυσεὺς καταδῦναι ὅμιλον
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
τὸν μὲν δὴ ἕταρόν γ' αἱρήσεαι, ὅν κ' ἐθέλῃσθα,
φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
μηδὲ σύ γ' αἰδόμενος σῇσι φρεσὶ τὸν μὲν ἀρείω
καλλείπειν, σὺ δὲ χείρον' ὀπάσσεαι αἰδοῖ εἴκων,
ἐς γενεὴν ὁρόων, μηδ' εἰ βασιλεύτερός ἐστιν."
Ὣς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ.
τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
"εἰ μὲν δὴ ἕταρόν γε κελεύετέ μ' αὐτὸν ἑλέσθαι,
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἑ Παλλὰς Ἀθήνη.
τούτου γ' ἑσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι."

Τὸν δ᾽ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Τυδεΐδη, μήτ᾽ ἄρ με μάλ᾽ αἴνεε μήτε τι νείκει·
εἰδόσι γάρ τοι ταῦτα μετ᾽ Ἀργείοις ἀγορεύεις.
ἀλλ᾽ ἴομεν· μάλα γὰρ νὺξ ἄνεται, ἐγγύθι δ᾽ ἠώς,
ἄστρα δὲ δὴ προβέβηκε, παρῴχωκεν δὲ πλέων νὺξ
τῶν δύο μοιράων, τριτάτη δ᾽ ἔτι μοῖρα λέλειπται."
Ὣς εἰπόνθ᾽ ὅπλοισιν ἔνι δεινοῖσιν ἐδύτην.
Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης
φάσγανον ἄμφηκες—τὸ δ᾽ ἑὸν παρὰ νηῒ λέλειπτο—
καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε
ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἥ τε καταῖτυξ
κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
Μηριόνης δ᾽ Ὀδυσῆϊ δίδου βιὸν ἠδὲ φαρέτρην
καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε
ῥινοῦ ποιητήν· πολέσιν δ᾽ ἔντοσθεν ἱμᾶσιν
ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
ἀργιόδοντος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα
εὖ καὶ ἐπισταμένως· μέσσῃ δ᾽ ἐνὶ πῖλος ἀρήρει.
τήν ῥά ποτ᾽ ἐξ Ἐλεῶνος Ἀμύντορος Ὀρμενίδαο
ἐξέλετ᾽ Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
Σκάνδειαν δ᾽ ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
αὐτὰρ ὁ Μηριόνῃ δῶκεν ᾧ παιδὶ φορῆναι·
δὴ τότ᾽ Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθεῖσα.
Τὼ δ᾽ ἐπεὶ οὖν ὅπλοισιν ἔνι δεινοῖσιν ἐδύτην,
βάν ῥ᾽ ἰέναι, λιπέτην δὲ κατ᾽ αὐτόθι πάντας ἀρίστους.
τοῖσι δὲ δεξιὸν ἧκεν ἐρωδιὸν ἐγγὺς ὁδοῖο
Παλλὰς Ἀθηναίη· τοὶ δ᾽ οὐκ ἴδον ὀφθαλμοῖσι
νύκτα δι᾽ ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
χαῖρε δὲ τῷ ὄρνιθ᾽ Ὀδυσεύς, ἠρᾶτο δ᾽ Ἀθήνῃ·
"κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φῖλαι, Ἀθήνη,
δὸς δὲ πάλιν ἐπὶ νῆας ἐϋκλεῖας ἀφικέσθαι,
ῥέξαντας μέγα ἔργον, ὅ κε Τρώεσσι μελήσῃ."
  Δεύτερος αὖτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
"κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
σπεῖό μοι ὡς ὅτε πατρὶ ἅμ' ἕσπεο Τυδέϊ δίῳ
ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾔει.
τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιούς,
αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
κεῖσ'· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα
σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης.
ὣς νῦν μοι ἐθέλουσα παρίστασο καί με φύλασσε.
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας."
  Ὣς ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη.
οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρῃ μεγάλοιο,
βάν ῥ' ἴμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
ἂμ φόνον, ἂν νέκυας, διά τ' ἔντεα καὶ μέλαν αἷμα.
  Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἴασ' Ἕκτωρ
εὕδειν, ἀλλ' ἅμυδις κικλήσκετο πάντας ἀρίστους,
ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
"τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
δώρῳ ἔπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.
δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους,
οἵ κεν ἄριστοι ἔωσι θοῇς ἐπὶ νηυσὶν Ἀχαιῶν,
ὅς τίς κε τλαίη, οἷ τ' αὐτῷ κῦδος ἄροιτο,
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
ἠὲ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,
ἦ ἤδη χείρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῷ."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς
κήρυκος θείοιο, πολύχρυσος πολύχαλκος,
ὃς δή τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
αὐτὰρ ὁ μοῦνος ἔην μετὰ πέντε κασιγνήτῃσιν.
ὅς ῥα τότε Τρωσίν τε καὶ Ἕκτορι μῦθον ἔειπεν·
"Ἕκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι.
ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καί μοι ὄμοσσον
ἦ μὲν τοὺς ἵππους τε καὶ ἅρματα ποικίλα χαλκῷ
δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα,
σοὶ δ' ἐγὼ οὐχ ἅλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὄφρ' ἂν ἵκωμαι
νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
βουλὰς βουλεύειν, ἢ φευγέμεν, ἠὲ μάχεσθαι."
Ὣς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καί οἱ ὄμοσσεν·
"ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος
Τρώων, ἀλλά σέ φημι διαμπερὲς ἀγλαϊεῖσθαι."
Ὣς φάτο καί ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν·
αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
ἕσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἕλε δ' ὀξὺν ἄκοντα,
βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
ἐλθὼν ἐκ νηῶν ἂψ Ἕκτορι μῦθον ἀποίσειν.
ἀλλ' ὅτε δή ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὅμιλον,
βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα
διογενὴς Ὀδυσεύς, Διομήδεα δὲ προσέειπεν·
"οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνήρ,
οὐκ οἶδ' ἢ νήεσσιν ἐπίσκοπος ἡμετέρῃσιν,
ἦ τινα συλήσων νεκύων κατατεθνηώτων.

ἀλλ᾽ ἐῶμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
τυτθόν· ἔπειτα δέ κ᾽ αὐτὸν ἐπαΐξαντες ἕλοιμεν
καρπαλίμως· εἰ δ᾽ ἄμμε παραφθαίησι πόδεσσιν,
αἰεί μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
ἔγχει ἐπαΐσσων, μή πως προτὶ ἄστυ ἀλύξῃ.”
῝Ως ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσι
κλινθήτην· ὁ δ᾽ ἄρ᾽ ὦκα παρέδραμεν ἀφραδίῃσιν.
ἀλλ᾽ ὅτε δή ῥ᾽ ἀπέην ὅσσον τ᾽ ἐπὶ οὖρα πέλονται
ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
ἑλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
τὼ μὲν ἐπεδραμέτην, ὁ δ᾽ ἄρ᾽ ἔστη δοῦπον ἀκούσας.
ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἑταίρους
ἐκ Τρώων ἰέναι, πάλιν ῞Εκτορος ὀτρύναντος.
ἀλλ᾽ ὅτε δή ῥ᾽ ἄπεσαν δουρηνεκὲς ἢ καὶ ἔλασσον,
γνῶ ῥ᾽ ἄνδρας δηΐους, λαιψηρὰ δὲ γούνατ᾽ ἐνώμα
φευγέμεναι· τοὶ δ᾽ αἶψα διώκειν ὁρμήθησαν.
ὡς δ᾽ ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης,
ἢ κεμάδ᾽ ἠὲ λαγωὸν ἐπείγετον ἐμμενὲς αἰεὶ
χῶρον ἀν᾽ ὑλήενθ᾽, ὁ δέ τε προθέῃσι μεμηκώς,
ὣς τὸν Τυδεΐδης ἠδ᾽ ὁ πτολίπορθος ᾽Οδυσσεὺς
λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεί.
ἀλλ᾽ ὅτε δὴ τάχ᾽ ἔμελλε μιγήσεσθαι φυλάκεσσι
φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ᾽ ᾽Αθήνη
Τυδεΐδῃ, ἵνα μή τις ᾽Αχαιῶν χαλκοχιτώνων
φθαίη ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι.
δουρὶ δ᾽ ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
“ἠὲ μέν᾽, ἠέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι
δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”
῏Η ῥα, καὶ ἔγχος ἀφῆκεν, ἑκὼν δ᾽ ἡμάρτανε φωτός·
δεξιτερὸν δ᾽ ὑπὲρ ὦμον ἐΰξου δουρὸς ἀκωκὴ
ἐν γαίῃ ἐπάγη· ὁ δ᾽ ἄρ᾽ ἔστη τάρβησέν τε
βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνετ᾽ ὀδόντων—

χλωρὸς ὑπαὶ δείους· τὼ δ' ἀσθμαίνοντε κιχήτην,
χειρῶν δ' ἁψάσθην· ὁ δὲ δακρύσας ἔπος ηὔδα·
"ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κ' ὔμμιν χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν 'Αχαιῶν."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς·
"θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος
νύκτα δι' ὀρφναίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι;
ἤ τινα συλήσων νεκύων κατατεθνηώτων;
ἦ σ' Ἕκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
νῆας ἔπι γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνῆκε;"
Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα·
"πολλῇσίν μ' ἄτῃσι παρὲκ νόον ἤγαγεν Ἕκτωρ,
ὅς μοι Πηλεΐωνος ἀγαυοῦ μώνυχας ἵππους
δωσέμεναι κατένευσε καὶ ἅρματα ποικίλα χαλκῷ,
ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἔκ τε πύθεσθαι
ἠὲ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,
ἦ ἤδη χείρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῷ."
Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις 'Οδυσσεύς·
"ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
ἀνδράσι γε θνητοῖσι δαμήμεναι ἠδ' ὀχέεσθαι,
ἄλλῳ γ' ἢ 'Αχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
ποῦ νῦν δεῦρο κιὼν λίπες Ἕκτορα, ποιμένα λαῶν;
ποῦ δέ οἱ ἔντεα κεῖται 'Αρήϊα, ποῦ δέ οἱ ἵπποι;

πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί;
ἅσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε
ἂψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιούς."
Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
"τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
Ἕκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσί,
βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου,
νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἃς εἴρεαι, ἥρως,
οὔ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
οἵ δ' ἐγρηγόρθασι φυλασσέμεναί τε κέλονται
ἀλλήλοις· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι
εὕδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
οὐ γάρ σφιν παῖδες σχεδὸν ἥαται οὐδὲ γυναῖκες."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἱπποδάμοισιν
εὕδουσ', ἦ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω."
Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
"τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
πρὸς μὲν ἁλὸς Κᾶρες καὶ Παίονες ἀγκυλότοξοι
καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,
πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοί τ' ἀγέρωχοι
καὶ Φρύγες ἱππόμαχοι καὶ Μῄονες ἱπποκορυσταί.
ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;
εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὅμιλον,
Θρήϊκες οἵδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·
ἐν δέ σφιν Ῥῆσος βασιλεύς, παῖς Ἠϊονῆος.
τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι·
ἅρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἤσκηται·
τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,

ἤλυθ' ἔχων· τὰ μὲν οὔ τι καταθνητοῖσιν ἔοικεν
ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
ἠέ με δήσαντες λίπετ' αὐτόθι νηλέϊ δεσμῷ,
ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
ἠὲ κατ' αἶσαν ἔειπον ἐν ὑμῖν, ἦε καὶ οὐκί.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"μὴ δή μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,
ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἠὲ μεθῶμεν,
ἦ τε καὶ ὕστερον εἶσθα θοὰς ἐπὶ νῆας Ἀχαιῶν,
ἠὲ διοπτεύσων ἢ ἐναντίβιον πολεμίξων·
εἰ δέ κ' ἐμῇς ὑπὸ χερσὶ δαμεὶς ἀπὸ θυμὸν ὀλέσσῃς,
οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσεαι Ἀργείοισιν."
Ἦ, καὶ ὁ μέν μιν ἔμελλε γενείου χειρὶ παχείῃ
ἁψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε
φασγάνῳ ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.
τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῆφιν ἕλοντο
καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
καὶ τά γ' Ἀθηναίῃ ληΐτιδι δῖος Ὀδυσσεὺς
ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ηὔδα·
"χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ
πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὖτις
πέμψον ἐπὶ Θρῃκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς."
Ὣς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἕθεν ὑψόσ' ἀείρας
θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
μὴ λάθοι αὖτις ἰόντε θοὴν διὰ νύκτα μέλαιναν.
τὼ δὲ βάτην προτέρω διά τ' ἔντεα καὶ μέλαν αἷμα,
αἶψα δ' ἐπὶ Θρῃκῶν ἀνδρῶν τέλος ἷξον ἰόντες.
οἱ δ' εὗδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
τριστοιχί· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι.
Ῥῆσος δ' ἐν μέσῳ εὗδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
ἐξ ἐπιδιφριάδος πυμάτης ἱμᾶσι δέδεντο.
τὸν δ' Ὀδυσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δεῖξεν·
"οὗτός τοι, Διόμηδες, ἀνήρ, οὗτοι δέ τοι ἵπποι,
οὓς νῶϊν πίφαυσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
ἑστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους·
ἠὲ σύ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι."
 Ὣς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικὴς
ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.
ὡς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών,
αἴγεσιν ἢ ὀΐεσσι, κακὰ φρονέων ἐνορούσῃ,
ὣς μὲν Θρήϊκας ἄνδρας ἐπῴχετο Τυδέος υἱός,
ὄφρα δυώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
ὅν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,
τὸν δ' Ὀδυσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε,
τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
ῥεῖα διέλθοιεν μηδὲ τρομεοίατο θυμῷ
νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα
ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη
τὴν νύκτ', Οἰνεΐδαο πάϊς, διὰ μῆτιν Ἀθήνης.
τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσεὺς λύε μώνυχας ἵππους,
σὺν δ' ἤειρεν ἱμᾶσι καὶ ἐξήλαυνεν ὁμίλου
τόξῳ ἐπιπλήσσων, ἐπεὶ οὐ μάστιγα φαεινὴν
ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἑλέσθαι·
ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.
 Αὐτὰρ ὁ μερμήριζε μένων ὅ τι κύντατον ἔρδοι,

ἢ ὅ γε δίφρον ἑλών, ὅθι ποικίλα τεύχε' ἔκειτο,
ῥυμοῦ ἐξερύοι ἢ ἐκφέροι ὑψόσ' ἀείρας,
ἦ ἔτι τῶν πλεόνων Θρῃκῶν ἀπὸ θυμὸν ἕλοιτο.
ἧος ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·
"νόστου δὴ μνῆσαι, μεγαθύμου Τυδέος υἱέ,
νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθῃς,
μή πού τις καὶ Τρῶας ἐγείρῃσιν θεὸς ἄλλος."
  Ὣς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.
  Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων,
ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἕπουσαν·
τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὅμιλον,
ὦρσεν δὲ Θρῃκῶν βουληφόρον Ἱπποκόωντα,
Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,
ὡς ἴδε χῶρον ἐρῆμον, ὅθ' ἕστασαν ὠκέες ἵπποι,
ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
ᾤμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.
Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὦρτο κυδοιμὸς
θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας.
  Οἱ δ' ὅτε δή ῥ' ἵκανον ὅθι σκοπὸν Ἕκτορος ἔκταν,
ἔνθ' Ὀδυσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,
Τυδεΐδης δὲ χαμᾶζε θορὼν ἔναρα βροτόεντα
ἐν χείρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·
μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
Νέστωρ δὲ πρῶτος κτύπον ἄϊε φώνησέν τε·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ψεύσομαι, ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει.

αἲ γὰρ δὴ Ὀδυσεύς τε καὶ ὁ κρατερὸς Διομήδης
ὧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."
Οὔ πω πᾶν εἴρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί.
καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
δεξιῇ ἠσπάζοντο ἔπεσσί τε μειλιχίοισι·
πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ·
" εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
ὅππως τούσδ' ἵππους λάβετον, καταδύντες ὅμιλον
Τρώων, ἦ τίς σφωε πόρεν θεὸς ἀντιβολήσας.
αἰνῶς ἀκτίνεσσιν ἐοικότες ἠελίοιο.
αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τί φημι
μιμνάζειν παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστής·
ἀλλ' οὔ πω τοίους ἵππους ἴδον οὐδ' ἐνόησα.
ἀλλά τιν' ὔμμ' ὀΐω δόμεναι θεὸν ἀντιάσαντα·
ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς
κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
" ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
ῥεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἠέ περ οἵδε
ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.
ἵπποι δ' οἵδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
Θρηΐκιοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
ἔκτανε, πὰρ δ' ἑτάρους δυοκαίδεκα πάντας ἀρίστους.
τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
Ἕκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί."
Ὣς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
καγχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί.
οἱ δ' ὅτε Τυδεΐδεω κλισίην εὔτυκτον ἵκοντο,
ἵππους μὲν κατέδησαν ἐϋτμήτοισιν ἱμᾶσι

φάτνῃ ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
ἕστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·
νηῒ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος
θῆκ' Ὀδυσεύς, ὄφρ' ἱρὸν ἑτοιμασσαίατ' Ἀθήνῃ.
αὐτοὶ δ' ἱδρῶ πολλὸν ἀπενίζοντο θαλάσσῃ
ἐσβάντες κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
αὐτὰρ ἐπεί σφιν κῦμα θαλάσσης ἱδρῶ πολλὸν
νίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ,
ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
τὼ δὲ λοεσσαμένω καὶ ἀλειψαμένω λίπ' ἐλαίῳ
δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ
πλείου ἀφυσσόμενοι λεῖβον μελιηδέα οἶνον.

ΙΛΙΑΔΟΣ Λ.

Ἀγαμέμνονος ἀριστεία.

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι·
Ζεὺς δ' Ἔριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηῒ μελαίνῃ,
ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
ἠμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἐΐσας
εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
ἔνθα στᾶσ' ἤϋσε θεὰ μέγα τε δεινόν τε
ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν
Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκε
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὕνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοὔνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

τοῦ δ' ἤ τοι δέκα οἶμοι ἔσαν μέλανος κυάνοιο,
δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο·
κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
τρεῖς ἑκάτερθ', ἴρισσιν ἐοικότες, ἅς τε Κρονίων
ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἧλοι
χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν
ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
ἂν δ' ἕλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο
λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο.
τῇ δ' ἐπὶ μὲν Γοργὼ βλοσυρῶπις ἐστεφάνωτο
δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
τῆς δ' ἐξ ἀργύρεος τελαμὼν ἦν· αὐτὰρ ἐπ' αὐτοῦ
κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
τρεῖς ἀμφιστρεφέες, ἑνὸς αὐχένος ἐκπεφυυῖαι.
κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη,
τιμῶσαι βασιλῆα πολυχρύσοιο Μυκήνης.

Ἡνιόχῳ μὲν ἔπειτα ἑῷ ἐπέτελλεν ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
ῥώοντ'· ἄσβεστος δὲ βοὴ γένετ' ἠῶθι πρό.
φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἧκεν ἐέρσας
αἵματι μυδαλέας ἐξ αἰθέρος, οὕνεκ' ἔμελλε
πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προϊάψειν.

Τρῶες δ' αὖθ' ἑτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
Ἕκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὣς τίετο δήμῳ,
τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν.
Ἕκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐΐσην.
οἷος δ' ἐκ νεφέων ἀναφαίνεται οὔλιος ἀστὴρ
παμφαίνων, τοτὲ δ' αὖτις ἔδυ νέφεα σκιόεντα,
ὣς Ἕκτωρ ὁτὲ μέν τε μετὰ πρώτοισι φάνεσκεν,
ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ
λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.
Οἱ δ', ὥς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
δῄουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.
ἴσας δ' ὑσμίνη κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὣς
θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
οἴη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
οἱ δ' ἄλλοι οὔ σφιν πάρεσαν θεοί, ἀλλὰ ἕκηλοι
σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἧχι ἑκάστῳ
δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
πάντες δ' ᾐτιόωντο κελαινεφέα Κρονίωνα,
οὕνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεὶς
τῶν ἄλλων ἀπάνευθε καθέζετο κύδεϊ γαίων,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
χαλκοῦ τε στεροπήν, ὀλλύντας τ' ὀλλυμένους τε.
Ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός·
ἦμος δὲ δρυτόμος περ ἀνὴρ ὡπλίσσατο δεῖπνον
οὔρεος ἐν βήσσῃσιν, ἐπεί τ' ἐκορέσσατο χεῖρας

τάμνων δένδρεα μάκρα, ἅδος τέ μιν ἵκετο θυμόν,
σίτου τε γλυκεροῖο περὶ φρένας ἵμερος αἱρεῖ,
τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας,
κεκλόμενοι ἑτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἕλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
αὐτόν, ἔπειτα δ' ἑταῖρον Ὀϊλῆα πλήξιππον.
ἦ τοι ὅ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξέϊ δουρὶ
νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων
στήθεσι παμφαίνοντας, ἐπεὶ περίδυσε χιτῶνας·
αὐτὰρ ὁ βῆ ῥ' Ἶσόν τε καὶ Ἄντιφον ἐξεναρίξων,
υἷε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
εἰν ἑνὶ δίφρῳ ἐόντας· ὁ μὲν νόθος ἡνιόχευεν,
Ἄντιφος αὖ παρέβασκε περικλυτός· ὥ ποτ' Ἀχιλλεὺς
Ἴδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι,
ποιμαίνοντ' ἐπ' ὄεσσι λαβών, καὶ ἔλυσεν ἀποίνων.
δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
τὸν μὲν ὑπὲρ μαζοῖο κατὰ στῆθος βάλε δουρί,
Ἄντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
σπερχόμενος δ' ἀπὸ τοῖιν ἐσύλα τεύχεα καλά,
γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
εἶδεν, ὅτ' ἐξ Ἴδης ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.
ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
ῥηϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὀδοῦσιν,
ἐλθὼν εἰς εὐνήν, ἁπαλόν τέ σφ' ἦτορ ἀπηύρα·
ἡ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφι
χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἱκάνει·
καρπαλίμως δ' ἤϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
σπεύδουσ' ἱδρώουσα κραταιοῦ θηρὸς ὑφ' ὁρμῆς·

ὣς ἄρα τοῖς οὔ τις δύνατο χραισμῆσαι ὄλεθρον
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.
Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἱππόλοχον μενεχάρμην,
υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἴασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ,
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἑνὶ δίφρῳ ἐόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
τὼ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο λέων ὣς
Ἀτρεΐδης· τὼ δ' αὖτ' ἐκ δίφρου γουναζέσθην·
"ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἰ νῶϊ ζωοὺς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν."
Ὣς τώ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὄπ' ἄκουσαν·
"εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ,
αὖθι κατακτεῖναι μηδ' ἐξέμεν ἂψ ἐς Ἀχαιούς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην."
Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὦσε χαμᾶζε
δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὕπτιος οὔδει ἐρείσθη.
Ἱππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε,
χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπό τ' αὐχένα κόψας,
ὅλμον δ' ὣς ἔσσευε κυλίνδεσθαι δι' ὁμίλου.
τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλεῖσται κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκῃ,
ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὦρτο κονίη

ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων—
χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων ἕπετ᾽ Ἀργείοισι κελεύων.
ὡς δ᾽ ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ,
πάντῃ τ᾽ εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὁρμῇ·
ὣς ἄρ᾽ ὑπ᾽ Ἀτρεΐδῃ Ἀγαμέμνονι πῖπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ᾽ ἐριαύχενες ἵπποι
κείν᾽ ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας,
ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ᾽ ἐπὶ γαίῃ
κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
Ἕκτορα δ᾽ ἐκ βελέων ὕπαγε Ζεὺς ἔκ τε κονίης
ἔκ τ᾽ ἀνδροκτασίης ἔκ θ᾽ αἵματος ἔκ τε κυδοιμοῦ·
Ἀτρεΐδης δ᾽ ἕπετο σφεδανὸν Δαναοῖσι κελεύων.
οἱ δὲ παρ᾽ Ἴλου σῆμα παλαιοῦ Δαρδανίδαο
μέσσον κὰπ πεδίον παρ᾽ ἐρινεὸν ἐσσεύοντο
ἱέμενοι πόλιος· ὁ δὲ κεκληγὼς ἕπετ᾽ αἰεὶ
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ᾽ ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο,
ἔνθ᾽ ἄρα δὴ ἵσταντο καὶ ἀλλήλους ἀνέμιμνον.
οἱ δ᾽ ἔτι κὰμ μέσσον πεδίον φοβέοντο βόες ὥς,
ἅς τε λέων ἐφόβησε μολὼν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δέ τ᾽ ἰῇ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ᾽ ἐξ αὐχέν᾽ ἔαξε λαβὼν κρατεροῖσιν ὀδοῦσι
πρῶτον, ἔπειτα δέ θ᾽ αἷμα καὶ ἔγκατα πάντα λαφύσσει·
ὣς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δ᾽ ἐφέβοντο.
πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρεΐδεω ὑπὸ χερσί· περιπρὸ γὰρ ἔγχεϊ θῦεν.
ἀλλ᾽ ὅτε δὴ τάχ᾽ ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος
ἵξεσθαι, τότε δή ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἴδης ἐν κορυφῇσι καθέζετο πιδηέσσης,

οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.
Ἶριν δ' ὤτρυνε χρυσόπτερον ἀγγελέουσαν·
"βάσκ' ἴθι, Ἶρι ταχεῖα, τὸν Ἕκτορι μῦθον ἐνίσπες·
ὄφρ' ἂν μέν κεν ὁρᾷ Ἀγαμέμνονα, ποιμένα λαῶν,
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρείτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
μάρνασθαι δηΐοισι κατὰ κρατερὴν ὑσμίνην.
αὐτὰρ ἐπεί κ' ἢ δουρὶ τυπεὶς ἢ βλήμενος ἰῷ
εἰς ἵππους ἅλεται, τότε οἱ κράτος ἐγγυαλίξω
κτείνειν, εἰς ὅ κε νῆας ἐϋσσέλμους ἀφίκηται
δύῃ τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."
Ὣς ἔφατ', οὐδ' ἀπίθησε ποδήνεμος ὠκέα Ἶρις,
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
εὗρ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον,
ἑσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσιν·
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
"Ἕκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
Ζεύς με πατὴρ προέηκε τεῒν τάδε μυθήσασθαι.
ὄφρ' ἂν μέν κεν ὁρᾷς Ἀγαμέμνονα, ποιμένα λαῶν,
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι
μάρνασθαι δηΐοισι κατὰ κρατερὴν ὑσμίνην.
αὐτὰρ ἐπεί κ' ἢ δουρὶ τυπεὶς ἢ βλήμενος ἰῷ
εἰς ἵππους ἅλεται, τότε τοι κράτος ἐγγυαλίξει
κτείνειν, εἰς ὅ κε νῆας ἐϋσσέλμους ἀφίκηαι
δύῃ τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."
Ἡ *μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις,*
Ἕκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,
Ἀργεῖοι δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας.

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἁπάντων.
Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν
ἢ αὐτῶν Τρώων ἠὲ κλειτῶν ἐπικούρων.
Ἰφιδάμας Ἀντηνορίδης, ἠΰς τε μέγας τε,
ὃς τράφη ἐν Θρῄκῃ ἐριβώλακι, μητέρι μήλων·
Κισσῆς τόν γ' ἔθρεψε δόμοις ἔνι τυτθὸν ἐόντα
μητροπάτωρ, ὃς τίκτε Θεανὼ καλλιπάρῃον·
αὐτὰρ ἐπεί ῥ' ἥβης ἐρικυδέος ἵκετο μέτρον,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν·
γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἵ οἱ ἕποντο.
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἐΐσας,
αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει·
ὅς ῥα τότ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίον ἦλθεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἅμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
Ἰφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείῃ χειρὶ πιθήσας·
οὐδ' ἔτορε ζωστῆρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη μόλιβος ὣς ἐτράπετ' αἰχμή.
καὶ τό γε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἕλκ' ἐπὶ οἷ μεμαὼς ὥς τε λίς, ἐκ δ' ἄρα χειρὸς
σπάσσατο· τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυῖα.
ὣς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἧς οὔ τι χάριν ἴδε, πολλὰ δ' ἔδωκε·
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ ὄϊς, τά οἱ ἄσπετα ποιμαίνοντο.
δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
βῆ δὲ φέρων ἀν' ὅμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὡς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἑ πένθος
ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος.
στῆ δ' εὐρὰξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,
νύξε δέ μιν κατὰ χεῖρα μέσην ἀγκῶνος ἔνερθε,
ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
ἀλλ' οὐδ' ὡς ἀπέληγε μάχης ἠδὲ πτολέμοιο,
ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
ἕλκε ποδὸς μεμαώς, καὶ ἀΰτει πάντας ἀρίστους·
τὸν δ' ἕλκοντ' ἀν' ὅμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα·
τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
ἔνθ' Ἀντήνορος υἷες ὑπ' Ἀτρεΐδῃ βασιλῆϊ
πότμον ἀναπλήσαντες ἔδυν δόμον Ἄϊδος εἴσω.
Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
ἔγχεΐ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
ὄφρα οἱ αἷμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
αὐτὰρ ἐπεὶ τὸ μὲν ἕλκος ἐτέρσετο, παύσατο δ' αἷμα,
ὀξεῖαι δ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.
ὡς δ' ὅτ' ἂν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναῖκα,
δριμύ, τό τε προϊεῖσι μογοστόκοι Εἰλείθυιαι,
Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
ὣς ὀξεῖ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
ἤϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
εἴασε Τρώεσσι πανημέριον πολεμίζειν."

Ὣς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους
νῆας ἔπι γλαφυράς· τὼ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ῥαίνοντο δὲ νέρθε κονίῃ,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
Ἕκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν ἀΰσας·
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
οἴχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε."
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ὡς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
σεύῃ ἐπ' ἀγροτέρῳ συῒ καπρίῳ ἠὲ λέοντι,
ὣς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους
Ἕκτωρ Πριαμίδης, βροτολοιγῷ ἶσος Ἄρηϊ.
αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραέϊ ἶσος ἀέλλῃ,
ἥ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἕκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν;
Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,
Αἴσυμνόν τ' Ὦρόν τε καὶ Ἱππόνοον μενεχάρμην.
τοὺς ἄρ' ὅ γ' ἡγεμόνας Δαναῶν ἕλεν, αὐτὰρ ἔπειτα
πληθύν, ὡς ὁπότε νέφεα Ζέφυρος στυφελίξῃ
ἀργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκίδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὣς ἄρα πυκνὰ καρήαθ' ὑφ' Ἕκτορι δάμνατο λαῶν.
Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο,
καί νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·
"Τυδείδη, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος
ἔσσεται εἴ κεν νῆας ἕλῃ κορυθαίολος Ἕκτωρ."
Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
"ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρωσὶν δὴ βόλεται δοῦναι κράτος ἠέ περ ἡμῖν."
Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὦσε χαμᾶζε,
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολίονα τοῖο ἄνακτος.
τοὺς μὲν ἔπειτ' εἴασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
τὼ δ' ἀν' ὅμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρω
ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον·
ὣς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἕκτορα δῖον.
Ἔνθ' ἑλέτην δίφρον τε καὶ ἀνέρε δήμου ἀρίστω,
υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ᾔδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·
Ἱππόδαμον δ' Ὀδυσεὺς καὶ Ὑπείροχον ἐξενάριξεν.
Ἔνθα σφιν κατὰ ἶσα μάχην ἐτάνυσσε Κρονίων
ἐξ Ἴδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
ἦ τοι Τυδέος υἱὸς Ἀγάστροφον οὔτασε δουρὶ
Παιονίδην ἥρωα κατ' ἰσχίον· οὐ γάρ οἱ ἵπποι
ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ.
τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
θῦνε διὰ προμάχων, ἧος φίλον ὤλεσε θυμόν.
Ἕκτωρ δ' ὀξὺ νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς

κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες.
τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης,
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα·
"νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἕκτωρ·
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν,
ἄκρην κὰκ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
οὐδ' ἵκετο χρόα καλόν· ἐρύκακε γὰρ τρυφάλεια
τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
Ἕκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὁμίλῳ,
στῆ δὲ γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.
ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ᾤχετ' ἐρωὴν
τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
τόφρ' Ἕκτωρ ἄμπνυτο, καὶ ἂψ ἐς δίφρον ὀρούσας
ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν.
δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
"ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
ᾧ μέλλεις εὔχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω."
Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,
Τυδεΐδῃ ἔπι τόξα τιταίνετο, ποιμένι λαῶν,
στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
αἴνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων
καὶ κόρυθα βριαρήν· ὁ δὲ τόξου πῆχυν ἄνελκε

καὶ βάλεν, οὐδ' ἄρα μιν ἅλιον βέλος ἔκφυγε χειρός,
ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἡδὺ γελάσσας
ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ηὔδα·
"βέβληαι, οὐδ' ἅλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι
νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἑλέσθαι.
οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
οἵ τέ σε πεφρίκασι λέονθ' ὡς μηκάδες αἶγες."
Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
"τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπῖπα,
εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἄν τοι χραίσμῃσι βιὸς καὶ ταρφέες ἰοί·
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεαι αὔτως.
οὐκ ἀλέγω, ὡς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο.
ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρῃ,
ὀξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι.
τοῦ δὲ γυναικὸς μέν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
πύθεται, οἰωνοὶ δὲ περὶ πλέες ἠὲ γυναῖκες."
Ὣς φάτο, τοῦ δ' Ὀδυσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὠκὺ
ἐκ ποδὸς ἕλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
Οἰώθη δ' Ὀδυσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"ὤ μοι ἐγώ, τί πάθω; μέγα μὲν κακὸν αἴ κε φέβωμαι
πληθὺν ταρβήσας· τὸ δὲ ῥίγιον αἴ κεν ἁλώω
μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὃς δέ κ' ἀριστεύῃσι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ
ἑστάμεναι κρατερῶς, ἤ τ' ἔβλητ' ἤ τ' ἔβαλ' ἄλλον."
Ἧος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
ὡς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροί τ' αἰζηοὶ
σεύωνται, ὁ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο
θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,
ἀμφὶ δέ τ' ἀΐσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινόν περ ἐόντα,
ὥς ῥα τότ' ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην
οὔτασεν ὦμον ὕπερθεν ἐπάλμενος ὀξέϊ δουρί,
αὐτὰρ ἔπειτα Θόωνα καὶ Ἔννομον ἐξενάριξε.
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων ἀΐξαντα,
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
νύξεν· ὁ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ.
τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἱππασίδην Χάροπ' οὔτασε δουρί,
αὐτοκασίγνητον εὐηφενέος Σώκοιο.
τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φώς,
στῆ δὲ μάλ' ἐγγὺς ἰὼν καί μιν πρὸς μῦθον ἔειπεν·
"ὦ Ὀδυσεῦ πολύαινε, δόλων ἆτ' ἠδὲ πόνοιο,
σήμερον ἢ δοιοῖσιν ἐπεύξεαι Ἱππασίδῃσι,
τοιώδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
ἤ κεν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσῃς."
Ὣς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
πάντα δ' ἀπὸ πλευρῶν χρόα ἔργαθεν, οὐδέ τ' ἔασε
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
γνῶ δ' Ὀδυσεὺς ὅ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,

ἂψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν·
"ἆ δείλ', ἦ μάλα δή σε κιχάνεται αἰπὺς ὄλεθρος.
ἦ τοι μέν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἤματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ."
Ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
"ὦ Σῶχ', Ἱππάσου υἱὲ δαΐφρονος ἱπποδάμοιο,
φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
ἆ δείλ', οὐ μὲν σοί γε πατὴρ καὶ πότνια μήτηρ
ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
ὠμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί."
Ὣς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
ἔξω τε χροὸς ἕλκε καὶ ἀσπίδος ὀμφαλοέσσης·
αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἷμ' Ὀδυσῆος,
κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
αὐτὰρ ὅ γ' ἐξοπίσω ἀνεχάζετο, αὖε δ' ἑταίρους.
τρὶς μὲν ἔπειτ' ἤϋσεν ὅσον κεφαλὴ χάδε φωτός,
τρὶς δ' ἄϊεν ἰάχοντος ἀρηΐφιλος Μενέλαος,
αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·
"Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' ἀϋτή,
τῷ ἰκέλη ὡς εἴ ἑ βιῴατο μοῦνον ἐόντα
Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
δείδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς,
ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται."

Ὣς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἅμ' ἕσπετο ἰσόθεος φώς.
εὗρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
Τρῶες ἕπονθ' ὡς εἴ τε δαφοινοὶ θῶες ὄρεσφιν
ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὅν τ' ἔβαλ' ἀνὴρ
ἰῷ ἀπὸ νευρῆς· τὸν μέν τ' ἤλυξε πόδεσσι
φεύγων, ὄφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρῃ·
αὐτὰρ ἐπεὶ δὴ τόν γε δαμάσσεται ὠκὺς ὀϊστός,
ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
ἐν νέμεϊ σκιερῷ· ἐπί τε λῖν ἤγαγε δαίμων
σίντην· θῶες μέν τε διέτρεσαν, αὐτὰρ ὃ δάπτει·
ὣς ῥα τότ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
Τρῶες ἕπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὅ γ' ἥρως
ἀΐσσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἠΰτε πύργον,
στῆ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
ἦ τοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὁμίλου
χειρὸς ἔχων, ἧος θεράπων σχεδὸν ἤλασεν ἵππους.
Αἴας δὲ Τρώεσσιν ἐπάλμενος εἷλε Δόρυκλον
Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὖτα,
οὖτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι
χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
πολλὰς δὲ δρῦς ἀζαλέας, πολλὰς δέ τε πεύκας
ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἅλα βάλλει,
ὣς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
δαΐζων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἕκτωρ
πεύθετ', ἐπεί ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
ὄχθας πὰρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
ἀνδρῶν πῖπτε κάρηνα, βοὴ δ' ἄσβεστος ὀρώρει
Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.
Ἕκτωρ μὲν μετὰ τοῖσιν ὁμίλει μέρμερα ῥέζων
ἔγχεΐ θ' ἱπποσύνῃ τε, νέων δ' ἀλάπαζε φάλαγγας·

οὐδ' ἂν πω χάζοντο κελεύθου δῖοι Ἀχαιοί,
εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,
παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
ἰῷ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
τῷ ῥα περίδεισαν μένεα πνείοντες Ἀχαιοί,
μή πώς μιν πολέμοιο μετακλινθέντος ἕλοιεν.
αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον·
" ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
ἄγρει, σῶν ὀχέων ἐπιβήσεο, πὰρ δὲ Μαχάων
βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
ἰούς τ' ἐκτάμνειν ἐπί τ' ἤπια φάρμακα πάσσειν."
Ὣς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
αὐτίκα δ' ὧν ὀχέων ἐπεβήσετο, πὰρ δὲ Μαχάων
βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἰητῆρος·
μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
Ἕκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·
" Ἕκτορ, νῶϊ μὲν ἐνθάδ' ὁμιλέομεν Δαναοῖσιν
ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί.
Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνων·
εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
κεῖσ' ἵππους τε καὶ ἅρμ' ἰθύνομεν, ἔνθα μάλιστα
ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
ἀλλήλους ὀλέκουσι, βοὴ δ' ἄσβεστος ὄρωρεν."
Ὣς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς ἀΐοντες
ῥίμφ' ἔφερον θοὸν ἅρμα μετὰ Τρῶας καὶ Ἀχαιούς,
στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἳ περὶ δίφρον,

ἃς ἄρ' ἀφ' ἱππείων ὁπλέων ῥαθάμιγγες ἔβαλλον
αἵ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δῦναι ὅμιλον
ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν
ἧκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
ἔγχεΐ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]
  Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὦρσε·
στῆ δὲ ταφών, ὄπιθεν δὲ σάκος βάλεν ἑπταβόειον,
τρέσσε δὲ παπτήνας ἐφ' ὁμίλου, θηρὶ ἐοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
ὡς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιῶται,
οἵ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἑλέσθαι
πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
ἰθύει, ἀλλ' οὔ τι πρήσσει· θαμέες γὰρ ἄκοντες
ἀντίον ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,
καιόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
ὣς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
ἤϊε πόλλ' ἀέκων· περὶ γὰρ δίε νηυσὶν Ἀχαιῶν.
ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
νωθής, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγῃ,
κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες
τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·
σπουδῇ τ' ἐξήλασσαν, ἐπεί τ' ἐκορέσσατο φορβῆς·
ὣς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἕποντο.
Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
αὖτις ὑποστρεφθείς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἱπποδάμων· ὁτὲ δὲ τρωπάσκετο φεύγειν.
πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺ
ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὅρμενα πρόσσω,
πολλὰ δὲ καὶ μεσσηγύ, πάρος χρόα λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἵσταντο, λιλαιόμενα χροὸς ἆσαι.
Τὸν δ᾽ ὡς οὖν ἐνόησ᾽ Εὐαίμονος ἀγλαὸς υἱὸς
Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,
στῆ ῥα παρ᾽ αὐτὸν ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
ἧπαρ ὑπὸ πραπίδων, εἶθαρ δ᾽ ὑπὸ γούνατ᾽ ἔλυσεν·
Εὐρύπυλος δ᾽ ἐπόρουσε καὶ αἴνυτο τεύχε᾽ ἀπ᾽ ὤμων.
τὸν δ᾽ ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
τεύχε᾽ ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
ἕλκετ᾽ ἐπ᾽ Εὐρυπύλῳ, καί μιν βάλε μηρὸν ὀϊστῷ
δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
ἂψ δ᾽ ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ᾽ ἀλεείνων,
ἤϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
στῆτ᾽ ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἦμαρ
Αἴανθ᾽, ὃς βελέεσσι βιάζεται· οὐδέ ἕ φημι
φεύξεσθ᾽ ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ᾽ ἄντην
ἵστασθ᾽ ἀμφ᾽ Αἴαντα μέγαν, Τελαμώνιον υἱόν."
Ὣς ἔφατ᾽ Εὐρύπυλος βεβλημένος· οἱ δὲ παρ᾽ αὐτὸν
πλησίοι ἔστησαν, σάκε᾽ ὤμοισι κλίναντες,
δούρατ᾽ ἀνασχόμενοι· τῶν δ᾽ ἀντίος ἤλυθεν Αἴας.
στῆ δὲ μεταστρεφθείς, ἐπεὶ ἵκετο ἔθνος ἑταίρων.
Ὣς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Νέστορα δ᾽ ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι
ἱδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

ἑστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηΐ,
εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.
αἶψα δ' ἑταῖρον ἑὸν Πατροκλῆα προσέειπε,
φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
ἔκμολεν ἶσος Ἄρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
τὸν πρότερος προσέειπε Μενοιτίου ἄλκιμος υἱός·
"τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμεῖο;"
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"δῖε Μενοιτιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
νῦν ὀΐω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
λισσομένους· χρειὼ γὰρ ἱκάνεται οὐκέτ' ἀνεκτός.
ἀλλ' ἴθι νῦν, Πάτροκλε διίφιλε, Νέστορ' ἔρειο
ὅν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο·
ἦ τοι μὲν τά γ' ὄπισθε Μαχάονι πάντα ἔοικε
τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι."
  Ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
  Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
αὐτοὶ μέν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
ἐξ ὀχέων· τοὶ δ' ἱδρῶ ἀπεψύχοντο χιτώνων,
στάντε ποτὶ πνοιὴν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθῖζον.
τοῖσι δὲ τεῦχε κυκειῶ ἐϋπλόκαμος Ἑκαμήδη,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
θυγατέρ' Ἀρσινόου μεγαλήτορος, ἥν οἱ Ἀχαιοὶ
ἔξελον, οὕνεκα βουλῇ ἀριστεύεσκεν ἁπάντων.
ἥ σφωϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν ἐΰξοον, αὐτὰρ ἐπ' αὐτῆς
χάλκειον κάνεον, ἐπὶ δὲ κρόμυον ποτῷ ὄψον,
ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτήν,

πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,
χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν.
ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
πλεῖον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
ἐν τῷ ῥά σφι κύκησε γυνὴ ἐϊκυῖα θεῇσιν
οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνῆ τυρὸν
κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε,
πινέμεναι δ' ἐκέλευσεν, ἐπεί ῥ' ὥπλισσε κυκειῶ.
τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φώς.
τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ,
ἐς δ' ἄγε χειρὸς ἑλών, κατὰ δ' ἑδριάασθαι ἄνωγε.
Πάτροκλος δ' ἑτέρωθεν ἀναίνετο εἶπέ τε μῦθον·
"οὐχ ἕδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
αἰδοῖος νεμεσητὸς ὅ με προέηκε πυθέσθαι
ὅν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
γιγνώσκω, ὁρόω δὲ Μαχάονα, ποιμένα λαῶν.
νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.
εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκεῖνος
δεινὸς ἀνήρ· τάχα κεν καὶ ἀναίτιον αἰτιόῳτο."
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"τίπτε τ' ἄρ' ὧδ' Ἀχιλεὺς ὀλοφύρεται υἷας Ἀχαιῶν,
ὅσσοι δὴ βέλεσιν βεβλήαται; οὐδέ τι οἶδε
πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης,
οὔτασται δ' Ὀδυσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·
[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀϊστῷ·]
τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο

ἰῷ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει.
ἦ μένει εἰς ὅ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
Ἀργείων ἀέκητι πυρὸς δηΐοιο θέρωνται,
αὐτοί τε κτεινώμεθ' ἐπισχερώ;—οὐ γὰρ ἐμὴ ἲς
ἔσθ' οἵη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
εἴθ' ὣς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη,
ὡς ὁπότ' Ἠλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἰτυμονῆα,
ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἤλιδι ναιετάασκε,
ῥύσι' ἐλαυνόμενος· ὁ δ' ἀμύνων ᾗσι βόεσσιν
ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
κὰδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιῶται.
ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,
πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἰῶν,
τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,
πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
καὶ τὰ μὲν ἠλασάμεσθα Πύλον Νηλήϊον εἴσω
ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεύς,
οὕνεκά μοι τύχε πολλὰ νέῳ πόλεμόνδε κιόντι.
κήρυκες δ' ἐλίγαινον ἅμ' ἠοῖ φαινομένηφι
τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἤλιδι δίῃ·
οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
δαίτρευον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὄφειλον,
ὡς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·
ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακληείη
τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι·
δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν·
τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο.

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν
εἵλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἤλιδι δίῃ,
τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον
θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὐγείας
κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίοι ἴσης.
ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστυ
ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἤματι πάντες
ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι
πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
παῖδ' ἔτ' ἐόντ', οὔ πω μάλα εἰδότε θούριδος ἀλκῆς.
ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἠμαθόεντος·
τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη
ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι
ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
εἴα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
ἀλλὰ καὶ ὣς ἱππεῦσι μετέπρεπον ἡμετέροισι
καὶ πεζός περ ἐών, ἐπεὶ ὣς ἄγε νεῖκος Ἀθήνη.
ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων
ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἠῶ δῖαν
ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες
ἔνδιοι ἱκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,
δόρπον ἔπειθ' ἑλόμεσθα κατὰ στρατὸν ἐν τελέεσσι,
καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
ἀμφίσταντο δὴ ἄστυ διαρραῖσαι μεμαῶτες·
ἀλλά σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος·
εὖτε γὰρ ἠέλιος φαέθων ὑπερέσχεθε γαίης,
συμφερόμεσθα μάχῃ, Διί τ' εὐχόμενοι καὶ Ἀθήνῃ.
ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
πρῶτος ἐγὼν ἕλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείαο,
πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην,
ἣ τόσα φάρμακα ᾔδη ὅσα τρέφει εὐρεῖα χθών.
τὸν μὲν ἐγὼ προσιόντα βάλον χαλκήρεϊ δουρί,
ἤριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
στῆν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα
ἡγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι.
αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἶσος,
πεντήκοντα δ' ἕλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
φῶτες ὀδὰξ ἕλον οὖδας ἐμῷ ὑπὸ δουρὶ δαμέντες.
καί νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα,
εἰ μή σφωε πατὴρ εὐρυκρείων ἐνοσίχθων
ἐκ πολέμου ἐσάωσε, καλύψας ἠέρι πολλῇ.
ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
τόφρα γὰρ οὖν ἑπόμεσθα διὰ σπιδέος πεδίοιο,
κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες,
ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
πέτρης τ' Ὠλενίης, καὶ Ἀλισίου ἔνθα κολώνη
κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.
ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ

ἂψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους,
πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
ὣς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
οἶος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἴω
πολλὰ μετακλαύσεσθαι, ἐπεί κ' ἀπὸ λαὸς ὄληται.
ὦ πέπον, ἦ μὲν σοί γε Μενοίτιος ὧδ' ἐπέτελλεν
ἤματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
νῶϊ δὲ ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
πάντα μάλ' ἐν μεγάροις ἠκούομεν ὡς ἐπέτελλε.
Πηλῆος δ' ἱκόμεσθα δόμους εὖ ναιετάοντας
λαὸν ἀγείροντες κατ' Ἀχαιΐδα πουλυβότειραν.
ἔνθα δ' ἔπειθ' ἥρωα Μενοίτιον εὕρομεν ἔνδον
ἠδὲ σέ, πὰρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
πίονα μηρί' ἔκαιε βοὸς Διὶ τερπικεραύνῳ
αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
σπένδων αἴθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι.
σφῶϊ μὲν ἀμφὶ βοὸς ἕπετον κρέα, νῶϊ δ' ἔπειτα
στῆμεν ἐνὶ προθύροισι· ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς,
ἐς δ' ἄγε χειρὸς ἑλών, κατὰ δ' ἑδριάασθαι ἄνωγε,
ξείνιά τ' εὖ παρέθηκεν, ἅ τε ξείνοις θέμις ἐστίν.
αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος,
ἦρχον ἐγὼ μύθοιο, κελεύων ὔμμ' ἅμ' ἕπεσθαι·
σφὼ δὲ μάλ' ἠθέλετον, τὼ δ' ἄμφω πόλλ' ἐπέτελλον.
Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
σοὶ δ' αὖθ' ὧδ' ἐπέτελλε Μενοίτιος, Ἄκτορος υἱός·
'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὅ γε πολλὸν ἀμείνων.
ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι
καί οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθόν περ.'
ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεαι· ἀλλ' ἔτι καὶ νῦν
ταῦτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἴ κε πίθηται.

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.
εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεείνει
καί τινά οἱ πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἑπέσθω
Μυρμιδόνων, αἴ κέν τι φόως Δαναοῖσι γένηαι·
καί τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
αἴ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἷες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας ἀϋτῇ
ὤσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων."
  Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλῆα.
ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
ἷξε θέων Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
ἤην, τῇ δὴ καί σφι θεῶν ἐτετεύχατο βωμοί,
ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε
διογενὴς Εὐαιμονίδης κατὰ μηρὸν ὀϊστῷ,
σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἱδρὼς
ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἕλκεος ἀργαλέοιο
αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
τὸν δὲ ἰδὼν ᾤκτειρε Μενοιτίου ἄλκιμος υἱός,
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
"ἆ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,
ὣς ἄρ' ἐμέλλετε τῆλε φίλων καὶ πατρίδος αἴης
ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἥρως,
ἤ ῥ' ἔτι που σχήσουσι πελώριον Ἕκτορ' Ἀχαιοί,
ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες."
  Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ηὔδα·
"οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέονται.
οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
χερσὶν ὕπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
μηροῦ δ' ἔκταμ' ὀϊστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
νίζ' ὕδατι λιαρῷ, ἐπὶ δ' ἤπια φάρμακα πάσσε,
ἐσθλά, τά σε προτί φασιν 'Αχιλλῆος δεδιδάχθαι,
ὃν Χείρων ἐδίδαξε, δικαιότατος Κενταύρων.
ἰητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,
τὸν μὲν ἐνὶ κλισίῃσιν ὀΐομαι ἕλκος ἔχοντα,
χρηΐζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος,
κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενοιτίου ἄλκιμος υἱός·
"πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλ' ἥρως;
ἔρχομαι, ὄφρ' 'Αχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὖρος 'Αχαιῶν·
ἀλλ' οὐδ' ὧς περ σεῖο μεθήσω τειρομένοιο."

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
ὀξὺ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν
νίζ' ὕδατι λιαρῷ, ἐπὶ δὲ ῥίζαν βάλε πικρὴν
χερσὶ διατρίψας, ὀδυνήφατον, ἥ οἱ ἁπάσας
ἔσχ' ὀδύνας· τὸ μὲν ἕλκος ἐτέρσετο, παύσατο δ' αἷμα.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

Ὣς ὁ μὲν ἐν κλισίῃσι Μενοιτίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
Ἀργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἔμελλε
τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὕπερθεν
εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας,
ὄφρα σφιν νῆάς τε θοὰς καὶ ληΐδα πολλὴν
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὔ τι πολὺν χρόνον ἔμπεδον ἦεν.
ὄφρα μὲν Ἕκτωρ ζωὸς ἔην καὶ μήνι' Ἀχιλλεὺς
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τεῖχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες.
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἅλαδε προρέουσι,
Ῥῆσός θ' Ἑπτάπορός τε Κάρησός τε Ῥοδίος τε
Γρήνικός τε καὶ Αἴσηπος δῖός τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν·

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
ἐννῆμαρ δ' ἐς τεῖχος ἵει ῥόον· ὗε δ' ἄρα Ζεὺς
συνεχές, ὄφρα κε θᾶσσον ἁλίπλοα τείχεα θείη.
αὐτὸς δ' ἐννοσίγαιος ἔχων χείρεσσι τρίαιναν
ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμείλια κύμασι πέμπε
φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
λεῖα δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον,
αὖτις δ' ἠϊόνα μεγάλην ψαμάθοισι κάλυψε,
τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
κὰρ ῥόον, ᾗ περ πρόσθεν ἵεν καλλίρροον ὕδωρ.
Ὣς ἄρ' ἔμελλον ὄπισθε Ποσειδάων καὶ Ἀπόλλων
θησέμεναι· τότε δ' ἀμφὶ μάχη ἐνοπή τε δεδήει
τεῖχος ἐΰδμητον, κανάχιζε δὲ δούρατα πύργων
βαλλόμεν'· Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες
νηυσὶν ἔπι γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
Ἕκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
αὐτὰρ ὅ γ' ὡς τὸ πρόσθεν ἐμάρνατο ἶσος ἀέλλῃ·
ὡς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι
κάπριος ἠὲ λέων στρέφεται σθένεϊ βλεμεαίνων·
οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
ἀντίον ἵστανται καὶ ἀκοντίζουσι θαμειὰς
αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὔ ποτε κυδάλιμον κῆρ
ταρβεῖ οὐδὲ φοβεῖται, ἀγηνορίη δέ μιν ἔκτα·
ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
ὅππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·
ὣς Ἕκτωρ ἀν' ὅμιλον ἰὼν εἱλίσσεθ' ἑταίρους
τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι
τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
χείλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
εὐρεῖ', οὔτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
ἕστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσσιν

ὀξέσιν ἠρήρει, τοὺς ἵστασαν υἷες Ἀχαιῶν
πυκνοὺς καὶ μεγάλους, δηΐων ἀνδρῶν ἀλεωρήν.
ἔνθ' οὔ κεν ῥέα ἵππος ἐΰτροχον ἅρμα τιταίνων
ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
δὴ τότε Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς·
"Ἕκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,
ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
ἡ δὲ μάλ' ἀργαλέη περάαν· σκόλοπες γὰρ ἐν αὐτῇ
ὀξέες ἑστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
ἔνθ' οὔ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι
ἱππεῦσι· στεῖνος γάρ, ὅθι τρώσεσθαι ὀΐω.
εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάζει
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἵετ' ἀρήγειν,
ἦ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
νωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιούς·
εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
οὐκέτ' ἔπειτ' ὀΐω οὐδ' ἄγγελον ἀπονέεσθαι
ἄψορρον προτὶ ἄστυ ἑλιχθέντων ὑπ' Ἀχαιῶν.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
Ἕκτορι πάντες ἑπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
οὐ μενέουσ', εἰ δή σφιν ὀλέθρου πείρατ' ἐφῆπται."
Ὣς φάτο Πουλυδάμας, ἅδε δ' Ἕκτορι μῦθος ἀπήμων,
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἕκτορα δῖον.
ἡνιόχῳ μὲν ἔπειτα ἑῷ ἐπέτελλεν ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ·
οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἕποντο.

Οἱ μὲν ἅμ' Ἕκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἳ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τεῖχος ῥηξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι.
καί σφιν Κεβριόνης τρίτος εἵπετο· πὰρ δ' ἄρ' ὄχεσφιν
ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἕκτωρ.
τῶν δ' ἑτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
τῶν δὲ τρίτων Ἕλενος καὶ Δηΐφοβος θεοειδής,
υἷε δύω Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἴθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
τῶν δὲ τετάρτων ἦρχεν ἐῢς πάϊς Ἀγχίσαο,
Αἰνείας, ἅμα τῷ γε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
Σαρπηδὼν δ' ἡγήσατ' ἀγακλειτῶν ἐπικούρων,
πρὸς δ' ἕλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·
οἱ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
τῶν ἄλλων μετά γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῇσι βόεσσι,
βάν ῥ' ἰθὺς Δαναῶν λελιημένοι, οὐδ' ἔτ' ἔφαντο
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.
Ἔνθ' ἄλλοι Τρῶες τηλεκλειτοί τ' ἐπίκουροι
βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν,
αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,
νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας
ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
ἔγχεϊ Ἰδομενῆος, ἀγαυοῦ Δευκαλίδαο.
εἴσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
ἐκ πεδίου νίσοντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῇ ῥ' ἵππους τε καὶ ἅρμα διήλασεν, οὐδὲ πύλῃσιν
εὗρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὀχῆα,
ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἑταίρων
ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἕποντο
ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
νήπιοι, ἐν δὲ πύλῃσι δύ' ἀνέρας εὗρον ἀρίστους,
υἷας ὑπερθύμους Λαπιθάων αἰχμητάων,
τὸν μὲν Πειριθόου υἷα, κρατερὸν Πολυποίτην,
τὸν δὲ Λεοντῆα, βροτολοιγῷ ἶσον Ἄρηϊ.
τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
ἕστασαν ὡς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι,
αἵ τ' ἄνεμον μίμνουσι καὶ ὑετὸν ἤματα πάντα,
ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
ὣς ἄρα τὼ χείρεσσι πεποιθότες ἠδὲ βίηφι
μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
οἱ δ' ἰθὺς πρὸς τεῖχος ἐΰδμητον βόας αὔας
ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῷ
Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε.
οἱ δ' ἦ τοι ἧος μὲν ἐϋκνήμιδας Ἀχαιοὺς
ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν
Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχή τε φόβος τε,
ἐκ δὲ τὼ ἀΐξαντε πυλάων πρόσθε μαχέσθην,
ἀγροτέροισι σύεσσιν ἐοικότε, τώ τ' ἐν ὄρεσσιν
ἀνδρῶν ἠδὲ κυνῶν δέχαται κολοσυρτὸν ἰόντα,
δοχμώ τ' ἀΐσσοντε περὶ σφίσιν ἄγνυτον ὕλην
πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, εἰς ὅ κέ τίς τε βαλὼν ἐκ θυμὸν ἕληται·
ὣς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς

ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν.
οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων
νηῶν τ' ὠκυπόρων· νιφάδες δ' ὣς πῖπτον ἔραζε,
ἅς τ' ἄνεμος ζαὴς, νέφεα σκιόεντα δονήσας,
ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
ὣς τῶν ἐκ χειρῶν βέλεα ῥέον, ἠμὲν Ἀχαιῶν
ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖον ἀΰτευν
βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
δή ῥα τότ' ᾤμωξέν τε καὶ ὣ πεπλήγετο μηρὼ
Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·
"Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς
σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἠὲ μέλισσαι
οἰκία ποιήσωνται ὁδῷ ἔπι παιπαλοέσσῃ,
οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων,
ὣς οἵ γ' οὐκ ἐθέλουσι πυλάων καὶ δύ' ἐόντε
χάσσασθαι πρίν γ' ἠὲ κατακτάμεν ἠὲ ἁλῶναι."
  Ὣς ἔφατ', οὐδὲ Διὸς πεῖθε φρένα ταῦτ' ἀγορεύων·
Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
  Ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο πύλῃσιν·
ἀργαλέον δέ με ταῦτα θεὸν ὣς πάντ' ἀγορεῦσαι·
πάντῃ γὰρ περὶ τεῖχος ὀρώρει θεσπιδαὲς πῦρ
λάϊνον· Ἀργεῖοι δὲ καὶ ἀχνύμενοί περ ἀνάγκῃ
νηῶν ἠμύνοντο· θεοὶ δ' ἀκαχήατο θυμὸν
πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν.
σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτῆτα.
  Ἔνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,
δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρῄου·

οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
αἰχμὴ χαλκείη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
αὐτὰρ ἔπειτα Πύλωνα καὶ Ὄρμενον ἐξενάριξεν.
υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὄζος Ἄρηος,
Ἱππόμαχον βάλε δουρὶ κατὰ ζωστῆρα τυχήσας.
αὖτις δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὀξὺ
Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὁμίλου,
πλῆξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὔδει ἐρείσθη·
αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
Ὄφρ' οἳ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα,
τόφρ' οἳ Πουλυδάμαντι καὶ Ἕκτορι κοῦροι ἕποντο,
οἳ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τεῖχός τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
οἵ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν,
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἐέργων,
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
ζωὸν ἔτ' ἀσπαίροντα· καὶ οὔ πω λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρὴν
ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἕθεν ἧκε χαμᾶζε
ἀλγήσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὁμίλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνοιῇς ἀνέμοιο.
Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
δὴ τότε Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς·
"Ἕκτορ, ἀεὶ μέν πώς μοι ἐπιπλήσσεις ἀγορῇσιν
ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
δῆμον ἐόντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα.

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
ὧδε γὰρ ἐκτελέεσθαι ὀΐομαι, εἰ ἐτεόν γε
Τρωσὶν ὅδ᾽ ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
αἰετὸς ὑψιπέτης ἐπ᾽ ἀριστερὰ λαὸν ἐέργων,
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
ζωόν· ἄφαρ δ᾽ ἀφέηκε πάρος φίλα οἰκί᾽ ἱκέσθαι,
οὐδ᾽ ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἑοῖσιν.
ὣς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
ῥηξόμεθα σθένεϊ μεγάλῳ, εἴξωσι δ᾽ Ἀχαιοί,
οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ᾽ αὐτὰ κέλευθα·
πολλοὺς γὰρ Τρώων καταλείψομεν, οὕς κεν Ἀχαιοὶ
χαλκῷ δῃώσωσιν ἀμυνόμενοι περὶ νηῶν.
ὧδέ χ᾽ ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
εἰδείη τεράων καί οἱ πειθοίατο λαοί."

Τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἕκτωρ·
"Πουλυδάμα, σὺ μὲν οὐκέτ᾽ ἐμοὶ φίλα ταῦτ᾽ ἀγορεύεις·
οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
εἰ δ᾽ ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
ἐξ ἄρα δή τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι
βουλέων, ἅς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
τύνη δ᾽ οἰωνοῖσι τανυπτερύγεσσι κελεύεις
πείθεσθαι, τῶν οὔ τι μετατρέπομ᾽ οὐδ᾽ ἀλεγίζω,
εἴτ᾽ ἐπὶ δεξί᾽ ἴωσι πρὸς ἠῶ τ᾽ ἠέλιόν τε,
εἴτ᾽ ἐπ᾽ ἀριστερὰ τοί γε ποτὶ ζόφον ἠερόεντα.
ἡμεῖς δὲ μεγάλοιο Διὸς πειθώμεθα βουλῇ,
ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.
τίπτε σὺ δείδοικας πόλεμον καὶ δηϊοτῆτα;
εἴ περ γάρ τ᾽ ἄλλοι γε περὶ κτεινώμεθα πάντες
νηυσὶν ἐπ᾽ Ἀργείων, σοὶ δ᾽ οὐ δέος ἔστ᾽ ἀπολέσθαι·
οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

εἰ δὲ σὺ δηϊοτῆτος ἀφέξεαι, ἠέ τιν' ἄλλον
παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσεις."
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
ἠχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος
ὦρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
ἥ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
θέλγε νόον, Τρωσὶν δὲ καὶ Ἕκτορι κῦδος ὄπαζε.
τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφι
ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
κρόσσας μὲν πύργων ἔρυον, καὶ ἔρειπον ἐπάλξεις,
στήλας τε προβλῆτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
τὰς οἵ γ' αὐέρυον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
ἀλλ' οἵ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
βάλλον ἀπ' αὐτάων δηΐους ὑπὸ τεῖχος ἰόντας.
Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
νείκεον, ὅν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·
"ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις
ὅς τε χερειότερος, ἐπεὶ οὔ πω πάντες ὁμοῖοι
ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
καὶ δ' αὐτοὶ τόδε που γιγνώσκετε. μή τις ὀπίσσω
τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,
ἀλλὰ πρόσω ἵεσθε καὶ ἀλλήλοισι κέλεσθε,
αἴ κε Ζεὺς δώῃσιν Ὀλύμπιος ἀστεροπητὴς
νεῖκος ἀπωσαμένους δηΐους προτὶ ἄστυ δίεσθαι."
Ὣς τώ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
ἤματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφαυσκόμενος τὰ ἃ κῆλα·
κοιμήσας δ᾽ ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρώονας ἄκρους
καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
καί τ᾽ ἐφ᾽ ἁλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα
εἴλυται καθύπερθ᾽, ὅτ᾽ ἐπιβρίσῃ Διὸς ὄμβρος·
ὣς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
αἱ μὲν ἄρ᾽ ἐς Τρῶας, αἱ δ᾽ ἐκ Τρώων ἐς Ἀχαιούς,
βαλλομένων· τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει.
Οὐδ᾽ ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἕκτωρ
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὀχῆα,
εἰ μὴ ἄρ᾽ υἱὸν ἑὸν Σαρπηδόνα μητίετα Ζεὺς
ὦρσεν ἐπ᾽ Ἀργείοισι, λέονθ᾽ ὣς βουσὶν ἕλιξιν.
αὐτίκα δ᾽ ἀσπίδα μὲν πρόσθ᾽ ἔσχετο πάντοσ᾽ ἐΐσην,
καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς
ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς
χρυσείῃς ῥάβδοισι διηνεκέσιν περὶ κύκλον.
τὴν ἄρ᾽ ὅ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
βῆ ῥ᾽ ἴμεν ὥς τε λέων ὀρεσίτροφος, ὅς τ᾽ ἐπιδευὴς
δηρὸν ἔῃ κρειῶν, κέλεται δέ ἑ θυμὸς ἀγήνωρ
μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
εἴ περ γάρ χ᾽ εὕρῃσι παρ᾽ αὐτόφι βώτορας ἄνδρας
σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
οὔ ῥά τ᾽ ἀπείρητος μέμονε σταθμοῖο δίεσθαι,
ἀλλ᾽ ὅ γ᾽ ἄρ᾽ ἢ ἥρπαξε μετάλμενος, ἠὲ καὶ αὐτὸς
ἔβλητ᾽ ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
ὥς ῥα τότ᾽ ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
τεῖχος ἐπαΐξαι διά τε ῥήξασθαι ἐπάλξεις.
αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ᾽ Ἱππολόχοιο·
"Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα
ἕδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὣς εἰσορόωσι,
καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ᾽ ὄχθας,
καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο;
τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντας
ἑστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι,
ὄφρα τις ὧδ᾽ εἴπῃ Λυκίων πύκα θωρηκτάων·
'οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
οἶνόν τ᾽ ἔξαιτον μελιηδέα· ἀλλ᾽ ἄρα καὶ ἲς
ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
αἰεὶ δὴ μέλλοιμεν ἀγήρω τ᾽ ἀθανάτω τε
ἔσσεσθ᾽, οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·
νῦν δ᾽ ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο
μυρίαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ᾽ ὑπαλύξαι,
ἴομεν, ἠέ τῳ εὖχος ὀρέξομεν, ἠέ τις ἡμῖν."
  Ὣς ἔφατ᾽, οὐδὲ Γλαῦκος ἀπετράπετ᾽ οὐδ᾽ ἀπίθησε·
τὼ δ᾽ ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε.
τοὺς δὲ ἰδὼν ῥίγησ᾽ υἱὸς Πετεῶο Μενεσθεύς·
τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
πάπτηνεν δ᾽ ἀνὰ πύργον Ἀχαιῶν, εἴ τιν᾽ ἴδοιτο
ἡγεμόνων, ὅς τίς οἱ ἀρὴν ἑτάροισιν ἀμύναι·
ἐς δ᾽ ἐνόησ᾽ Αἴαντε δύω, πολέμου ἀκορήτω,
ἑσταότας, Τεῦκρόν τε νέον κλισίηθεν ἰόντα,
ἐγγύθεν· ἀλλ᾽ οὔ πώς οἱ ἔην βώσαντι γεγωνεῖν·
τόσσος γὰρ κτύπος ἦεν, ἀϋτὴ δ᾽ οὐρανὸν ἷκε,
βαλλομένων σακέων τε καὶ ἱπποκόμων τρυφαλειῶν
καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ᾽ αὐτὰς
ἱστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
αἶψα δ᾽ ἐπ᾽ Αἴαντα προΐει κήρυκα Θοώτην·
"ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἁπάντων
εἴη, ἐπεὶ τάχα τῇδε τετεύξεται αἰπὺς ὄλεθρος.
ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,
ἀλλά περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καί οἱ Τεῦκρος ἅμ' ἑσπέσθω τόξων εὖ εἰδώς."
 Ὣς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στῆ δὲ παρ' Αἰάντεσσι κιών, εἶθαρ δὲ προσηύδα·
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἠνώγει Πετεῶο διοτρεφέος φίλος υἱὸς
κεῖσ' ἴμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσητον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἁπάντων
εἴη, ἐπεὶ τάχα κεῖθι τετεύξεται αἰπὺς ὄλεθρος·
ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
ἀλλά περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καί οἱ Τεῦκρος ἅμ' ἑσπέσθω τόξων εὖ εἰδώς."
 Ὣς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα·
"Αἶαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἑσταότες Δαναοὺς ὀτρύνετον ἶφι μάχεσθαι·
αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιόω πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."
 Ὣς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας,
καί οἱ Τεῦκρος ἅμ' ᾖε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὖτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἶσοι

ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' ἀϋτή.
Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἑταῖρον, Ἐπικλῆα μεγάθυμον,
μαρμάρῳ ὀκριόεντι βαλών, ὅ ῥα τείχεος ἐντὸς
κεῖτο μέγας παρ' ἔπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,
οἷοι νῦν βροτοί εἰσ'· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' ἀείρας,
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὀστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὀστέα θυμός.
Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἱππολόχοιο,
ἰῷ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
ᾗ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
ἂψ δ' ἀπὸ τείχεος ἆλτο λαθών, ἵνα μή τις Ἀχαιῶν
βλήμενον ἀθρήσειε καὶ εὐχετόῳτ' ἐπέεσσι.
Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
αὐτίκ' ἐπεί τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
ἀλλ' ὅ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἑσπόμενος πέσε δουρὶ
πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἑλὼν χερσὶ στιβαρῇσιν
ἕλχ', ἡ δ' ἕσπετο πᾶσα διαμπερές, αὐτὰρ ὕπερθε
τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰῷ
βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
παιδὸς ἑοῦ, μὴ νηυσὶν ἔπι πρύμνῃσι δαμείη·
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα.
χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὅ γε πάμπαν
χάζετ', ἐπεί οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
"ὦ Λύκιοι, τί τ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἐόντι
μούνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον."
Ὣς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλὴν
μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
Ἀργεῖοι δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας
τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνετο ἔργον·
οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο
τεῖχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
τείχεος ἂψ ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
ἀλλ' ὥς τ' ἀμφ' οὔροισι δύ' ἀνέρε δηριάασθον,
μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
ὥ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
ὣς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
πολλοὶ δ' οὐτάζοντο κατὰ χρόα νηλέϊ χαλκῷ,
ἠμὲν ὅτεῳ στρεφθέντι μετάφρενα γυμνωθείη
μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν
ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
ἀλλ' οὐδ' ὣς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθής,
ἥ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται·
ὣς μὲν τῶν ἐπὶ ἶσα μάχη τέτατο πτόλεμός τε,
πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἕκτορι δῶκε
Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
ἤϋσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·

"ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος
Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαὲς πῦρ."
Ὣς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα
κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
Ἕκτωρ δ' ἁρπάξας λᾶαν φέρεν, ὅς ῥα πυλάων
ἑστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθεν
ὀξὺς ἔην· τὸν δ' οὔ κε δύ' ἀνέρε δήμου ἀρίστω
ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.
ὡς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἰὸς
χειρὶ λαβὼν ἑτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
ὣς Ἕκτωρ ἰθὺς σανίδων φέρε λᾶαν ἀείρας,
αἵ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες
εἶχον ἐπημοιβοί, μία δὲ κληῒς ἐπαρήρει.
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
εὖ διαβάς, ἵνα μή οἱ ἀφαυρότερον βέλος εἴη,
ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
βριθοσύνῃ, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες
ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἕκτωρ
νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
σμερδαλέῳ, τὸν ἕεστο περὶ χροΐ, δοιὰ δὲ χερσὶ
δοῦρ' ἔχεν· οὐκ ἄν τίς μιν ἐρυκάκοι ἀντιβολήσας
νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὄσσε δεδήει.
κέκλετο δὲ Τρώεσσιν ἑλιξάμενος καθ' ὅμιλον
τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ' ἐφόβηθεν
νῆας ἀνὰ γλαφυράς, ὅμαδος δ' ἀλίαστος ἐτύχθη.

NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the Iliad is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1–7), and then relates shortly the events which led to the fatal quarrel (ll. 8–53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54–317).

2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318–430).

3. Interval of twelve days—restoration of Chryseis (ll. 430–492).

4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. **θεά**, the Muse, who sings by the mouth of the poet.

Πηληϊάδεω. The two Patronymic Endings *-ΐδη-ς* and *-ΐᾰδη-ς*, with the doubtful vowel of the Stem (*Πηλεύς*, Gen. *Πηλῆ-ος* and *Πηλέ-ος*), give the forms *Πηλη-ϊάδη-ς* and *Πηλε-ΐδη-ς*. **-δεω** is scanned as one syllable, by 'Synizesis,' § **51**, 7.

2. **οὐλόμενος** is an Epic variety of the Part. *ὀλόμενος*, meaning 'miserable,' 'accursed'; as *ὄλοιο* is a form of curse. Cp. *ὀνήμενος*, 'blessed' (Od. 2. 33), and *ὄναιο*, a form of blessing.

ἔθηκε, 'made,' 'brought about'; cp. Il. 3. 321 *τάδε ἔργα . . ἔθηκε*.

3. **Ἄϊδι**, heteroclite Dat. of *Ἀΐδης*, § **22**, 2. *Ἀΐδης* is usually a person

in Homer; but cp. Il. 23. 244 Ἄϊδι κεύθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. **τεῦχε.** The Impf. shows that this Clause is really subordinate, '*while* it made,' &c., § **27**. **αὐτούς**, i. e. their bodies, § **46**.

5. **πᾶσι**, 'of all kinds'; cp. 5. 52 ἄγρια πάντα, 'all kinds of game,' also 2. 823 μάχης εὖ εἰδότε πάσης, 5. 60 δαίδαλα πάντα, Od. 5. 196 πᾶσαν ἐδωδήν. Here vultures are especially meant. According to Athenaeus (p. 12 f.) Zenodotus read οἰωνοῖσί τε **δαῖτα**, which Aristarchus altered because δαίς is properly used only of men. **δαῖτα** has been adopted by several editors, and is thought to be supported by the imitation in Æsch. Suppl. 800—

> κυσὶν δ' ἔπειθ' ἕλωρα κἀπιχωρίοις
> ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν.

But in the Venetian scholia—the chief authority on such a point—we are only told that Zenodotus rejected the two lines 4, 5. Hence the statement in Athenaeus is doubtless a mere figment (see on 18. 604). The phrase 'a banquet for vultures' is in the manner of Æschylus, and suited to an impassioned context, but hardly to the prologue of the Iliad. Sophocles also imitates the passage, Aj. 830 ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἕλωρ, but does not introduce the notion of a 'banquet.'

Διὸς δ' ἐτελείετο βουλή does not imply any particular purpose of Zeus, but is a passing recognition of his providence: cp. 18. 292, Od. 8. 82., 11. 297, Hes. Th. 1002.

6. **ἐξ οὗ** goes with ἄειδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey (8. 500) sings ἔνθεν ἑλὼν ὡς κ.τ.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (ἀμόθεν, Od. 1. 20).

8. **ἔριδι**, with ξυνέηκε, 'brought together in strife.' **μάχεσθαι**, 'for fighting,' 'so that they fought'; § **36**, 1.

10. **ὀλέκοντο δὲ λαοί** is subordinate in sense (see on l. 4). A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς ὀλεθρίαν, or the like.

11. **τὸν Χρύσην.** This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτάρ, μέν, δέ), and only of a person already mentioned: e. g. 2. 105 αὐτὰρ ὁ αὖτε Πέλοψ.

13. **λυσόμενος.** The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

14. **στέμματα** (from στέφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα, &c. On the ᾱ of Ἀπόλλωνος, § **53**, 2.

18. = 'May the gods grant you victory, &c., *if* you release my daughter.' **θεοί** is scanned as one syllable.

19. **πόλιν.** On the scanning of the second syllable, § **53**, 3.

20. **λύσαιτε.** The Opt. is a gentle form of Imperative, § **30**, 2.

τὰ δ' ἄποινα. The Art. points the contrast: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § **47**, 2 *b*.

δέχεσθαι, Inf. used as an Imperative, § **36**, 3. The Pres. *δέχεσθαι* brings the act into connexion with *λύσαιτε* ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. *δέχθαι* is the main verb, the Pres. *αἰδεῖσθαι* is subordinate.

22. **ἐπευφήμησαν**, 'gave their voices in favour': **ἐπί** expresses the *direction* of the assent given: so *ἐπινεύω*, 'nod in assent.'

23. **αἰδεῖσθαι.** The word *αἰδώς* in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. **δέχθαι**, § **3**, A.

24. **θυμῷ**, a locatival Dat., 'in his soul.'

25. **ἐπί**, in Tmesis, § **41**, 2. **μῦθον**, cognate Acc., § **37**, 2, 'enjoined a hard speech,' i. e. 'gave him an injunction in hard words.'

26. **κιχείω**, Subj., § **13**, A. **μή κιχείω** is virtually an Imperative, 'see that I do not find you,' § **29**, 5.

31. **ἐποιχομένην.** The *ἱστός* or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιόωσαν, 'presenting herself for,' 'coming to,' Part. of *ἀντιάω*. Elsewhere *ἀντιάω* and *ἀντιάζω* take a Gen. with the notion of 'coming to take part in' (*μάχης*, *ἔργων*, &c.).

33. **ἔδεισεν**, so Aristarchus: the word is written in MSS. *ἔδδεισεν*. The original form was *ἔ-δϝεισεν*, see § **54**.

35. **ὁ γεραιός**, on the Art. see § **37**, 2, *e*.

37. **ἀμφιβέβηκας**, lit. 'dost stand over'; metaphor from bestriding for protection, cp. Il. 17. 4 *ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ*. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. **Τενέδοιο**, Gen. with *ἀνάσσω*: so with *ἡγέομαι* (see on l. 71), *κρατέω* (l. 79). **ἶφι**, 'mightily,' Neut. of **ἶφι-s*, 'strong'; on the Hiatus, which is probably due to loss of *ϝ*, see § **54**.

39. **Σμινθεῦ**, epithet, said to be from a town *Σμίνθη*; or = 'killer of mice,' from *σμίνθος*, a mouse. But see Lang, *Custom and Myth*, p. 103.

ἐπὶ . . ἔρεψα, 'roofed in,' i.e. 'built.' It seems probable that the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. Æn. 2. 248 *delubra deum . . festa velamus fronde*).

40. **μηρία**, see the sacrifice, l. 460 ff. **κατὰ ἔκηα**, Tmesis, § **41**, 2.

41. **κρήηνον**, 1 Aor. Imper. (*κραιαίνω*).

44. **κατά** is here 'down from,' § **42**, 2.

47. **αὐτοῦ**, 'he,' as opposed to the arrows.
κινηθέντος, Aor., 'when he moved' (not '*while* he moved').
νυκτὶ ἐοικώς: so 12. 463 *νυκτὶ θοῇ ἀτάλαντος ὑπώπια*, 'his brows the image of swiftly coming night.' **ἤϊε** (*εἶμι*), § 8, A, 3.

48. **μετά**, 'into their midst,' used adverbially.

50. **ἐπ-ῴχετο.** *ἐπί* = the English 'over' in *go over*, *tell over*, &c.

51. **αὐτάρ**, § 49. **αὐτοῖσι**, the men, § 46, 1. **ἐχε-πευκές**, 'holding sharpness,' hence 'painful.'

52. **θαμειαί** goes with the Verb, 'burned thick,' i. e. thickly.

54. On the Art. see § 47, 2, *d*. On the -**δε** of **ἀγορήνδε**, see § 24.
καλέσσατο, 'had them summoned,' by heralds: but see l. 13.

56. **ὅτι ῥα**, § 49, 3.

57. **ἤγερθεν**, 3 Plur., § 2.

58. **τοῖσι δ'.** This *δέ* is not to be translated; it marks the 'apodosis,' i.e. the Clause completing the sentence introduced by *ἐπεί*.

59. **ἄμμε**, = *ἡμᾶς*, § 23. **παλιμπλαγχθέντας**, 'driven back'; *πλάζω* is 'to send adrift.' **πάλιν**, 'back' (never 'a second time').

60. **εἴ κεν . . φύγοιμεν**, 'supposing always that we escape death'; **γε** marks the contrast of *θάνατος* to flight.

61. **εἰ δή**, 'if it has come to this that . . .' **δαμᾷ**, Fut., § 12, 3.

62. **ἐρείομεν**, a Subj., in form like *κιχείω* (v. 26).

63. **ὀνειροπόλον**, one who is 'conversant with dreams,' who gets divine direction in dreams.
τε serves to indicate that the statement is a *general* one, § 49, 9.

64. **ὅς κ' εἴποι**, Opt. of the End, explained in § 34, 2, *a*.
ὅ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.

65. **εὐχωλῆς**, 'whether his complaint is about a vow (unperformed),' § 39, 5. On **εἴτ' ἄρ'**, § 49, 3.

66, 67. **αἴ κέν πως κ.τ.λ.** (let us ask) 'in the hope that it will be his pleasure' &c. **βούλεται**, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -*ω*. Probably the true reading is *βούλητ' ἀντιάσας* (Curt. *Verb.* ii. 72): see § 51, 5.

70. The **μάντις** does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A **θεοπρόπιον** (l. 85) is a revelation of the mind or temper of a god, given either directly or by signs. **ᾔδη**, Plpf., § 7, 2. On the Art., § 47, 2, *d*.

71. **νήεσσι**, § 20, 4. **ἡγέομαι** with the Dat. means 'to guide,' with the Gen. 'to command.' **εἴσω** is here = *εἰς*; not 'within,' as in Attic.

72. **ἥν**, from *ὅς* = *suus*. **τήν**, Art. = Rel., § 47, 3.

74. **κέλεαί με.** Calchas has not been named, but understands Achilles to appeal to him as *μάντις* of the army.

76. **σύνθεο**, 'give heed.'

77. **ἦ μέν**, § 49, 4. **πρόφρων**, with **ἀρήξειν** (= *προφρονέως*), 'that thou wilt be forward in succouring me.'

78. **χολωσέμεν**, 'that I shall enrage.'

79. **καί οἱ κ.τ.λ.** 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 58.

80, 81. **χώσεται**, Subj. with short vowel, § 13, A. **χέρηϊ**, a shorter form for *χερείονι*, 'inferior.' **χώσεται** and **καταπέψῃ** are instances of Subj. without *ἄν* in a general reflexion, § 33, 1, *a*. **χόλον γε**, 'his fit of rage,' **γε** shows that it is opposed to **κότος**, 'resentment,' 'spite.'

82. **ἀλλά** marks the apodosis, = 'yet.'

88. **ζῶντος καὶ . . δερκομένοιο**, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων* (Demosth.); cp. also l. 99 *ἀπριάτην ἀνάποινον* = 'without money and without price.'

90. **συμπάντων Δαναῶν**, Gen. with *οὔ τις* in l. 88.

92. **θάρσησε**, 'took courage,' Aor.

97. **Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει.** This is the reading of Aristarchus, adopted by Bekker and recent editors. The MSS. have **λοιμοῖο βαρείας χεῖρας ἀφέξει**, which can hardly mean either 'withhold his hands from [sending] the plague' (like Od. 22. 316 *κακῶν ἄπο χεῖρας ἔχεσθαι*), or 'keep away the hands of the plague,' i. e. stay it. The latter explanation might be defended by Od. 20. 263 *κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω πάντων μνηστήρων*: but this would imply a personification of the plague, which would not be in place when it has been so emphatically ascribed to the direct agency of Apollo.

98. **ἑλικώπιδα**, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἑλίκωπες Ἀχαιοί*. *ἕλιξ* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships rounded at both ends.'

99. **ἀπριάτην** is an Adv. in Od. 14. 317, and so perhaps here, § 37, 3.

103. **ἀμφὶ μέλαιναι**, to be so written (not *ἀμφιμέλαιναι*), and both the words to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφί* is used in this way of various feelings, e. g. Il. 3. 442 *ἔρως φρένας ἀμφεκάλυψεν*, 6. 355 *πόνος φρένας ἀμφιβέβηκεν*, Od. 8. 541 *ἄχος φρένας ἀμφιβέβηκεν*. Similarly *περί* in Il. 11. 89 *περὶ φρένας ἵμερος αἱρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυτ' ὀμφή*, Od. 1. 352. The Preposition expresses the complete sway of the feeling over the mind. (Nägelsbach's *Anmerkungen*, ed. 1864.)

105. **κάκ' ὀσσόμενος**, 'with mischief in his look.'

107. 'Evil is dear to you to prophesy,' i. e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, *d*.

110. **δή** gives a shade of irony, like our 'really.'

112, 113. **πολὺ βούλομαι**, 'I greatly prefer'; cp. l. 117. **αὐτήν**, 'herself' (rather than any ransom). On the Pf. **προβέβουλα**, 'I prefer,' § 26.

114. **κουριδίης**, 'wedded,' 'lawful,' probably from *κουρά*, the lock of hair which the bride cut off before marriage. For the form cp. *μοιρίδιος*, *νυμφίδιος* (Curt. Stud. I. i. 253).

120. **λεύσσετε** is emphatic, 'it is in full view of all that my prize

is going from me.' ὅ = 'that' (used as a Conj., not in agreement with *γέρας*), see § 48, 2.

123. **γάρ**. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. **ξυνήϊον** is 'a piece of common property,' from *ξυνός*, 'common' (like *ξεινήϊον*, the gift of a *ξεῖνος*).

ἴδμεν κείμενα = *ἴδμεν ὅτι κεῖται*, § 37, 7.

125. **τὰ μέν**. The Art. has the force of a Rel.; but see § 47, 3.

ἐξεπράθομεν, 'have taken by sack from.'

126. **παλίλλογα** goes closely with *ἐπαγείρειν*, 'to collect back.' The notion of 'collecting' is given both in *παλίλ-λογα* and *ἐπ-αγείρειν*, Achilles dwelling on it with rhetorical variety of phrase. **λαούς** in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after *ἐπαγείρειν*, which on this view is to be construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. On the force of **κεν**, see § 33, 1, *e*.

129. **δῷσι**, 3 Sing. Subj., § 2.

131. **μὴ δὴ οὕτως**, § 51, 6.

132. **κλέπτε νόῳ**, 'do not seek to trick by scheming,' = do not try to contrive a trick. **παρελεύσεαι**, 'will get beyond,' 'get the better': so *παρεξελθεῖν Διὸς νόον* (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one—and accordingly tell me to give back this maiden'? **αὐτάρ** marks the apodosis (as Il. 3. 290): **κέλεαι δέ κ.τ.λ.** would be in Prose *κελεύων* or *ὅτι κελεύεις*: '(is this what you want) when you bid me'; § 57. On **αὔτως** see § 46, 2.

135. **εἰ μέν κ.τ.λ.** The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. **ἄρσαντες**, 'making it fitting,' pleasing, to my mind; cp. the Adj. *θυμήρης*, 'pleasant.' **ἀντάξιον**, 'an equivalent,' for Chryseis.

137. **δώ-ωσιν**, § 13. On the second **δέ**, see on l. 58. The Subj. **ἕλωμαι** gives a peremptory tone (= I am resolved to take), § 29, 1.

139. **ἄξω ἑλών** returns to an independent construction, § 58, 1.

For **κεν** with the Fut. **κεχολώσεται**, see § 35.

140. **ἦ τοι** (also written *ἤτοι*) is a strong affirmative, § 49, 1; distinct from *ἤτοι*, 'either.'

141. **ἐρύσσομεν**, Aor. Subj., § 13, A: so **ἀγείρομεν, θείομεν, βήσομεν.**

144. The order is, *εἷς τις, ἀνὴρ βουληφόρος, ἔστω ἀρχός.*

148. **ὑπόδρα ἰδών**, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. **ἐπιειμένε**, 'that dost wear' as a coat of armour; *ἕννυμι*, § 11, 4.

150. **πρόφρων**, cp. l. 77. **πείθηται**, Subj., § **29**, 3. 'how shall any one obey words for thee,' = obey thy words.

154. **οὐδὲ μέν**, 'nor yet,' = Attic *οὐ μὴν οὐδέ, ἀλλ' οὐδέ.*

155. **Φθίῃ**, in Thessaly, the home of Achilles.

157. **οὔρεά τε κ.τ.λ.** is epexegetic of **πολλά**, 'there is much between, mountains &c.' : cp. Od. 7. 264 *πολλὰ δ' ἔδωκε, σῖτον καὶ μέθυ ἡδύ.*

The hiatus before **ἠχήεσσα** is excused by the Bucolic diaeresis, § **51**, 8 : it is not certain that *ἠχή* had the *ϝ* in Homer.

158. **μέγα**, 'very.' **χαίρῃς**, for the sequence of Tenses see § **34**, 2, *c.*

159. **τιμήν**, 'vengeance,' lit. payment ; cp. Il. 3. 286–288.

160. **τῶν**, Neut. ; Gen. with Verbs of emotion, as in ll. 180, 429.

162. **δόσαν δέ**, 'and which they gave,' cp. l. 79. **υἷες**, § **22**, 2.

164. **Τρώων πτολίεθρον**, not Troy itself, but any Trojan town (such as Chryse, Thebe) ; hence the Subj. without *ἄν*, § **33**, 1. *c.*

165. **πολυάϊκος**, i. e. full of rapid movement, onset, flight, &c. (*ἀΐσσω*).

167. **τό**, Art. of contrast, § **47**, 2, 'you have your prize.'

168. **κάμω**. The Aor. expresses the *access* of weariness.

170. **κορωνίσιν**, 'curved,' rising in a curve at the ends.

170, 171. **οὐδέ σ' ὀΐω**, *σ'* is for *σοι* ; *ὀΐω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. **ἀφύξειν**, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. **ἐπ-έσσυ-ται**, Pres. *ἐπι-σσεύω* : Reduplication, § **11**, 2.

175. **κε**, as l. 139, 'will honour me' (if you do not). **μητίετα**, § **17**.

180. **Μυρμιδόνες**, the Thessalian people of whom Achilles was chief.

184. **πέμψω**, Fut. Ind., of what he is obliged to do : **ἄγω**, Subj., of what he does of his own will ; **κε** shows that the latter depends on the former, 'I in that case will' &c., § **31**, 1.

186. **στυγέω** is the usual word in Homer for the *feeling* of fear : *φοβέομαι* and *τρέω* properly express *flight.*

187. Literally, 'to think (of himself) alike with me' : **ἶσον** is a Neut. used adverbially, cp. *ἶσα* in Od. 15. 520 *τὸν νῦν ἶσα θεῷ Ἰθακήσιοι εἰσορόωσι*, 'look upon him equally with a god,' i. e. as equal to a god.

ὁμοιωθήμεναι ἄντην, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. **ἐν** is adverbial, **στήθεσσι** a locatival Dat., 'his heart within debated in his breast.'

190–192. **ὅ γε** gives point to the alternatives, **ἢ—ἦε**, see § **47**, 1. Similarly in l. 191 **ὁ** (**δέ**) marks the contrast with **τοὺς μέν κ.τ.λ.**

191. **ἀναστήσειεν**, 'make them rise,' i. e. break up the assembly. **τούς** means 'the others,' the rest of the assembly.

194. **ἦλθε δ'** is the apodosis to **ἧος ὁ κ.τ.λ.** ; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. **στῆ**, 'came and stood,' cp. l. 6. **κόμης**, 'by the hair.'

200. **οἱ**, Athene, 'her eyes gleamed terrible.'

201. **πτερόεντα.** Words are imagined to fly from the speaker to the hearer. **μιν**, with *προσηύδα*. **φωνήσας**, Aor. 'raising his voice.'

203. **ἴδῃ**, Mid.: cp. *ὁρᾶτο*, l. 56. Some ancient critics read *ἴδῃς*.

205. **τάχ' ἂν . . ὀλέσσῃ**, a solemn threat, § 29, 4. **τάχα**, 'quickly.'

206. **γλαυκῶπις**, probably 'gleaming-eyed,' cp. l. 200.

211. **ὀνείδισον ὡς ἔσεταί περ**, 'revile him (by telling him) how it will be'; *ὡς ἔσεταί περ* standing as object to *ὀνείδισον*: cp. Od. 21. 212 *σφῶϊν δ' ὡς ἔσεταί περ ἀληθείην καταλέξω*, 'I will tell you the truth as to how it will be; also 19. 312 *ὀΐεται ὡς ἔσεταί περ*.

216. **σφωΐτερον**, Dual, including Here. **εἰρύσσασθαι**, 'to uphold,' 'save': Aor. of the *act* which kept the command from failing.

217. **ὡς**, 'so,' § 48, 1: but see *Hom. Gr.* § 265 (3).

218. **ἔκλυον**, Gnomic Aor., § 25, 2. **τε** as in l. 63. **αὐτοῦ** is emphatic, 'he who listens to the gods is heard himself in return.'

219. **ἦ**, 'spoke,' § 8, A, 2: the 1 Sing. *ἠμί*, 'I say,' occurs in Aristoph.

221. **βεβήκει**, 'took her way': the Pf. *βέβηκα* expresses the attitude of walking, the step or stride, § 26, 2; hence *βεβήκει*, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.

226, 227. **πόλεμος**, the ordinary battles in which the whole army (**λαός**) took part, is opposed to **λόχος**, ambush, which was the work of chosen champions (**ἀριστῆες**). **πόλεμον**, § 53, 3.

228. **τέτληκας**, 'hast the heart,' § 26, 2. **κήρ**, 'destruction.'

230. **ὅς τις κ.τ.λ.** 'from any one who speaks in opposition to you.'

231. **δημοβόρος βασιλεύς** is an exclamation (not Nom. for Voc.). The meaning is not 'devourer of thy people,' but 'consumer of the common store' (*δήμια*, cp. 17. 250), implying that he was good for nothing else. Cp. *καταδημοβορῆσαι*, 18. 301, and Agamemnon's own words, 4. 343 ff.

232. **ἦ γὰρ ἂν κ.τ.λ.** 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achaean *δικασπόλοι*, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, Il. 18. 505.

236. **περὶ . . ἔλεψε** takes a double Acc., as a Verb of 'taking from.'

238. **θέμιστας**, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'

239. **εἰρύαται**, 'have in their keeping,' 'uphold,' § 26.

πρὸς Διός, 'at the hands of Jove,' i. e. by his authority.

ὅρκος, here in its strict sense, the object sworn by.

244. **ὅ τ'**, 'that,' § 48, 2.

245. **ποτί**, in Tmesis, = *προσέβαλε γαίῃ*.

250. **τῷ**, Dat., § 38, 1. **μερόπων**, a conventional Epic word, the meaning of which is unknown.

251. **τράφεν ἠδ' ἐγένοντο.** The more important word is put first.

256. **κεχαροίατο**, Reduplicated Aor., § 4.

257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; *πυθέσθαι τι τινός*, to hear a thing of a person.

258. **περὶ . . ἐστέ**, 'are beyond,' 'excel.'

βουλήν, 'in counsel,' Acc., § 37, 4. **μάχεσθαι**, § 36, 2.

262. **ἴδωμαι**, Subj., § 29, 6: on the Hiatus owing to Ϝ, § 54.

263. **οἷον Πειρίθοον** = *οἷος ἦν Πειρίθοος*, by 'Attraction.'

265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.

268. **Φηρσίν**, the Centaurs; *φήρ* is Æolic for *θήρ* (the dialect of Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.

270. **ἀπίης**, generally taken as = 'distant' (*ἀπό*), so that *ἐξ ἀπίης γαίης* explains *τηλόθεν*. It may be an old word *Ἄπιος* (with ᾱ), used by Æschylus (Suppl. 260, &c.) and Sophocles for the Peloponnesus. If so, scan *Ἀπῐ̆ης*. But in Od. 7. 25., 16. 18 the meaning 'distant' seems to be required.

271. **κατ' ἔμ' αὐτόν**, 'by myself,' i. e. as an independent *πρόμαχος*.

275. **ἀποαίρεο**, for *ἀπο-αιρέ-εο*.

277. **ἔθελ'.** The **ἐ** forms one syllable with the final **η** of *Πηλεΐδη*. The choice is between this unusual Synizesis (§ 51, 6) and the reading **θελ'** from the post-Homeric form **θέλω**.

278. **οὔ ποθ' ὁμοίης κ.τ.λ.** 'has a right to no common measure of honour': *ὅμοιος* is often = 'common to all.'

283. **Ἀχιλλῆϊ μεθέμεν χόλον**, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 *iras . . Marti redonabo.*

284. **ἕρκος πολέμοιο**, 'a bulwark against war.'

289. **ἅ τιν' οὐ κ.τ.λ.** 'in which (Acc., § 37, 1) I deem that some one [meaning himself] will not obey him.'

291. 'Therefore do his revilings dash forward to be spoken'? i.e. 'is that a reason for this outburst of abuse'? The **ὀνείδεα** are half personified (like *ἔπεα πτερόεντα*, l. 201); as in Hdt. 7. 160 *ὀνείδεα κατιόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμόν*, 'hard words when they go down into a man are apt to stir up his wrath': cp. also Hdt. 1. 112 *ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλώειν ὑμῖν ἔπεα κακά*, 'when the wine goes down evil words are floated up.' With **προθέω** cp. Od. 24. 319 *δριμὺ μένος προὔτυψε*, 'rage charged forward' (like *Τρῶες δὲ προὔτυψαν* in the Il.). On the Inf. **μυθήσασθαι** see § 36, 1.

292. **ὑποβλήδην**, 'taking up,' 'interrupting': accordingly there is no form of address in this last speech of Achilles.

294. **ἔργον**, Acc., § 37, 1. **ὑπείξομαι**, Fut. with *εἰ δή*, cp. l. 61.

296. **οἴω**, cp. l. 170. Achilles echoes l. 289, mockingly.

299. **γε** points the contrast between *ἀφέλεσθε* and *δόντες*, 'since you have but taken away what you gave.'

302. **εἰ δέ** has generally been explained by supposing an Ellipse (*εἰ δὲ βούλει ἄγε*, &c.), but this is unlikely. Probably **εἰ** was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. *eia age*. **γνώ-ωσι**, § 13.

306. **ἐΐσας**, an Epic variety for *ἴσας*, used in certain phrases only.

307. **Μενοιτιάδῃ**, Patroclus.

311. **ἐν** is adverbial, 'went among,' i. e. with them.

314. **λύματα**, = Attic *καθάρματα*, 'off-scourings.'

317. **ἑλισσομένη περὶ καπνῷ**, 'eddying round the smoke,' i. e. borne up in the smoke-wreaths. So in Il. 22. 95 *ἑλισσόμενος περὶ χειῇ*, of a serpent 'coiling himself round (the inside of) his nest.'

320. **Ταλθύβιον.** A family of heralds claiming descent from him existed in historical times in Sparta (Hdt. 7. 134).

322. **κλισίην**, Acc. with a Verb of motion, § 37, 6.

323. **ἀγέμεν**, Inf. = Imperative, § 36, 3.

324. **δώῃσιν**, more usually *δώ-ῃ*, § 2. **ἕλωμαι**, l. 137.

326. **ἐπὶ μῦθον ἔτελλε**, l. 25.

331. **ταρβήσαντε**, 'struck with awe'; cp. *θαρσήσας*, l. 85.

338. **τὼ δ' αὐτὼ κ.τ.λ.** 'they themselves.'

340. **καὶ πρὸς τοῦ**, not '*the* king,' but 'him too, the king,' § 47, 2, *b*. **δὴ αὖτε**, Synizesis, § 51, 6.

341. **γένηται**, Subj. with *εἰ*, § 33, 1, *c*.

342. **ὀλοιῇσι**, *ὀλοός*, § 51, 3, *c*.

343. **πρόσσω καὶ ὀπίσσω**, i. e. 'backwards as well as forwards': he sees only *πρόσσω*, does not look round and consider the whole case.

344. **μαχέοιντο** is an impossible form, § 2: read **μαχεοίατ'** or (better) **μαχέονται**, the Fut. as Il. 8. 110, Od. 1. 57., 4. 163., 17. 6.

349. **ἑτάρων**, join with *νόσφι λιασθείς*.

350. **ἐπ' ἀπείρονα.** So Aristarchus: the MSS. have *ἐπὶ οἴνοπα*.

352. **περ**, 'short-lived as I am' (you are still my mother).

353. **τιμήν περ**, 'honour, surely, he ought to have bestowed on me.' **ὄφελλεν**, Homeric form for *ὤφειλεν*.

354. Join **οὐδὲ τυτθόν**, 'not even a little.'

356. **αὐτός**, by his own act, § 46, 1. **ἀπούρας**, Part of *ἀπηύρων*. The word should probably be *ἀπουράς*, for *ἀπο-Ϝράς*, 3 Sing. Indic. *ἀπεῦρα* for *ἀπ-έϜρα*: cp. *κατ-έκτα*, Part. *κατα-κτάς*.

362. **σε φρένας**, Acc. of 'whole and part,' § 37, 5.

363. **εἴδομεν**, for *Ϝείδομεν*, § 54. The forms *εἴδομεν εἴδετε* are properly Subj. of a Pres. **εἶδ-μι* (Sanscr. *vedmi* I know). The Sing. *εἰδέω* (or *εἰδῶ*), *εἰδῇς*, *εἰδῇ* and 3 Plur. *εἰδῶσι* are from a stem *εἰδεσ-* (cp. *ᾔδεα* for *ἠϜείδεσ-α*).

365. **πάντα** is governed by **ἀγορεύω**, 'why do I tell you this (telling it) all to one who knows it'?

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate prize (**γέρας**), a piece of spoil taken out (**ἐξαιρετόν**) before the general division, which was no doubt made by lot.

382. On the Art. see § **47**, 2.

388. **μῦθον**, Acc. of cognate meaning, § **37**, 2 : cp. l. 25.

393. **περί-σχεο**, 'protect,' same metaphor as in *ἀμφιβέβηκας*, l. 37. **ἑῆος**, Gen of *ἐύς*, 'good,' with peculiar rough breathing.

394. **λίσαι**, Imper. of the 1 Aor. *ἐλλισά-μην*. The λ of this Verb almost always has the value of a double letter : see § **55**, 2.

396. **σεο** with *ἄκουσα*. **πατρός**, 'my father,' Peleus; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home; see Ar. Nub. 1067–8.

399. **ὁππότε**, 'whenever the time was that.'

403. **Βριάρεων—Αἰγαίωνα**. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. *Βριάρεως* is of course from *βριαρός*, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

406. **οὐδέ τ' ἔδησαν**. The *τε* is not in place here (§ **49**, 9): read *οὐδ' ἔτ'*.

408. **ἐπί** with **ἀρῆξαι**, Tmesis, § **41**, 2.

409. **ἀμφ' ἅλα**, the camp being in the bay between two promontories, Rhoeteum and Sigeum. **ἔλσαι** is 'to pen,' drive into a corner (ϝελ).

412. **ὅ τ'**, 'in that,' § **48**, 2.

414. **αἰνὰ τεκοῦσα**, 'miserable in my child-bearing': the idea is repeated in l. 418 *τῷ σε κακῇ αἴσῃ τέκον*. **αἰνά**, Adv., § **37**, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' **δήν** lengthens the preceding syllable, § **55**, 2.

418. **ἔπλεο**, 'hast come to be' (2 Aor., formed like *ἔ-σχε-το*, *ἕ-σπε-το*).

419. **τοῦτο**, = 'this matter of yours,' like Lat. *iste*, § **45**.

424. **κατὰ δαῖτα**, 'about a feast,' 'on the business of a feast': cp. Od. 3. 106 *πλαζόμενοι κατὰ ληΐδα*, also Od. 3. 72., 11. 479.

428. **ἀπεβήσετο**, § **9**, 3. **αὐτοῦ**, 'where he was.'

430. **ἀέκοντος**. with **βίῃ**, 'doing violence to his unwillingness.'

434. **προτόνοισιν**, 'by (slackening) the forestays,' i.e. the ropes which extended from the mast to the prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (**πρυμνήσια**), while the bows were prevented from swinging by blocks of stone (**εὐναί**) thrown out with ropes attached to them : see Riddell and Merry's Odyssey, Appendix 1, § 18.

449 ff. **οὐλοχύτας**, 'meal of sprinkling.' **οὐλαί** (not *οὖλαι*) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the *οὐλαί* (**οὐλοχύτας ἀνέλοντο**) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (**οὐλοχύτας προβάλοντο**, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (**κατάρχεσθαι**) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (**μηρούς τ' ἐξέταμον**) and covered up between two layers of fat (**κνίση**); slices of meat from other parts of the carcase were laid upon the fat (**ἐπ' αὐτῶν ὠμοθέτησαν**), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440–460, with Riddell and Merry's notes.

There is some difficulty about the forms **μῆρα** (l. 464) and **μηρία** (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of *μηροί*, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. **ἴψαο**, 'didst bear hardly on,' 'punish': cp. *ἐν-ιπή*, 'rebuke.'

459. **αὐέρυσαν**, 'drew up,' so that the head looked towards the heaven. The word is generally explained as *ἀ(ν)-ϝέρυσαν*: but no instance is quoted of loss of *ν* before *ϝ*. See also 8. 325., 12. 261.

461. **δίπτυχα**, Acc. Fem.; the ordinary Nom. is *δίπτυχο-ς*: § **22**, 2.

468. **ἐΐσης**, 'even,' fair to all; cp. l. 306.

469. **ἐξ ἕ-ντο** (*ἵημι*), 'let away,' 'satisfied': cp. *μεθέμεν χόλον* l. 283.

470. **ἐπεστέψαντο**, 'filled up': *vina coronant* in Virgil's imitation (Æn. 1. 723 f.) is a curious mistake. **ποτοῖο**, Gen. of Material, § **39**, 4.

471. **ἐπαρξάμενοι δεπάεσσιν**, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb *ἄρχεσθαι* may be applied to any preliminary ritual, and *ἐπί* gives the notion of going 'over' or round the company, as in *ἐπῴχετο* (l. 50), *ἐπαγείρειν* (l. 126); see Merry and Riddell on Od. 3. 340.

473. **καλόν**, used as an Adv. = Attic *καλῶς*, § **37**, 1. **παιήονα**, the song of rejoicing.

474. **φρένα**, Acc. of the seat of feeling, § **37**, 4.

475. **ἐπί**, in Tmesis, = *κνέφας ἐπῆλθε*.

478. **καί**, here used to mark the apodosis: so in l. 494.

479. **ἴκ-μενον**, 'favouring,' Lat. *secundus*; 2 Aor. Part., § **3**, **A**.

482. **πρῆσεν**. *πρήθω* has the meanings 'blow' and 'burn.'

κῦμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the *κῦμα*'; also l. 496.

481, 482. **ἀμφί** is used adverbially, **στείρῃ** is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). **νηός**, with **στείρῃ**, 'on the stem of a ship as it sped along.' **πορφύρεον** expresses a dark and turbid quality of colour.

484. **ἐπεί ῥα**, § 49, 3. **κατὰ στρατόν**, 'off the camp.'

486. **ἕρματα**, 'stays,' 'props.' **ὑπό**, Adv., 'under it.'

490. **οὔτε ποτ' κ.τ.λ.** These words are an explanation of **μήνιε**: hence the asyndeton.

493. **ἐκ τοῖο**, i. e. from the meeting with Thetis. **δυωδεκάτη**, l. 425. Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.

495. **οὐ λήθετ'**, Impf. 'did not meanwhile forget,' § 27.

496. **ἀλλ' ἥ γ'**, Art. as in l. 320, § 47, 1. **ἀνεδύσετο**, § 9, 3.

497. **ἠερίη**, 'in the early morning,' cp. *ἦρι*, 'early,' also *αὔριον*. For the use of the Adj. of time, cp. l. 424 *χθιζὸς ἔβη*, l. 472 *πανημέριοι ἱλάσκοντο*, &c.

498. **εὐρύοπα**, 'looking far and wide,' here an Acc., as if from *εὐρύοψ*: more commonly it is a Nom., § 17.

508. **σύ περ**, 'you at least,' as Agamemnon will not.

509. **ἐπὶ . . τίθει**, Tmesis, 'bestow on'; *τίθημι* as in l. 2.

510. **ὀφέλλωσιν**, 'increase,' 'glorify.'

513. **ἐμπεφυυῖα**, 'clinging close'; on the form, see § 6, 2.

515. **ἀπόειπε**, 'refuse.' *ἔπι* = *ἔπεστι*, § 41, 1. **ἐπὶ δέος**, § 55, 2.

518. **λοίγια ἔργ'**, sc. *ἔσται*. *ὅ τε*, 'in that'; the usual reading is *ὅτε*, 'when,' but *ὅ τε* (see § 48, 2) gives a better sense. **ἐχθοδοπῆσαι ἐφήσεις**, 'wilt set me on to get into a quarrel.'

520. **αὔτως**, 'as it is,' i. e. without fresh provocation, § 46.

523. **κε** with the Fut., § 35: cp. l. 139.

524. **εἰ δ' ἄγε**, l. 302. **πεποίθῃς**, Pf. Subj., § 13, A.

525. **μέγιστον τέκμωρ**, 'the greatest token' or 'pledge.' **τέκμωρ** seems to mean 'what is ordained,' hence 'ratification,' assurance: cp. 7. 30.

526. **οὐ γὰρ ἐμόν**, 'for nought that comes from me,' 'no word of mine'; cp. *ἐξ ἐμέθεν* in l. 525. **παλινάγρετον**, 'to be taken back.'

528. **ἐπ' . . νεῦσε**, Tmesis, **ὀφρύσι** being an Instrumental Dat. § 38, 3.

529. **ἐπερρώσαντο.** The Verb *ῥώομαι* is used of quick, springing movement: here of the hair tossing forward with the nod.

533. **Ζεὺς δέ**, sc. *ἔβη*, understood out of **ἆλτο** (Zeugma).

536, 537. **μιν**, with **ἠγνοίησεν**, 'she was not unaware (about him) that he,' &c., Acc., § 37, 7. **ἰδοῦσα**, 'when she saw him': on seeing him she divined what had happened.

540. **τίς . . θεῶν**, 'which of the gods.' **δὴ αὖ**, § 51, 6.

541. **ἐόντα**, Acc. because it goes with **δικαζέμεν**: see on 2. 113.

546. **χαλεποί κ.τ.λ.** = 'it will be difficult for you to know them.'

550. **ταῦτα ἕκαστα**, 'all these questions of yours,' § 45.

552. **ποῖον τὸν μῦθον**, Art., § 47, *f*, 'what is the word which,' &c.

553. **καὶ λίην**, 'assuredly': *λίην* (like *μάλα*, ll. 85, 173) is used to strengthen the affirmation. **πάρος**, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. **μή σε παρείπῃ**, 'lest she have gained thee over,' i. e. lest she prove to have done so. *παρειπεῖν*, like *παράφημι* in l. 577 (Attic *παραγορεύω*), 'to talk over.'

558, 559. **ὡς . . τιμήσῃς**, 'that thou wilt honour.' The Subj. (not Opt.) after **κατανεῦσαι** because the event is still future, § **34**, 2, *c*.

561. **δαιμονίη**, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

ὀΐεαι, 'art foreboding, suspecting.'

562. **ἀπὸ θυμοῦ**, 'away from my heart,' i. e. out of favour.

567, 568. **ἆσσον ἰόνθ'**, i.e. *ἰόντα*, Acc. after **χραίσμωσι**, 'avail not against the assault.' *χραισμεῖν* usually takes an Acc. of the *thing* kept off; here *ἆσσον ἰόντα* (*με*) = 'my coming on,' § **37**, 7. **ἀάπτους**, 'not to be touched,' 'irresistible.' **ἐφείω**, 'put forth,' 2 Aor. Subj., § **13**, A.

572. **ἐπὶ ἦρα φέρων**, by Tmesis for *ἐπιφέρων ἦρα*, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was **ἐπίηρα**: see Mr. Merry's note on Od. 3. 164.

575. **κολῳόν**, 'noise,' 'a wrangle': hence *κολῳάω*, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. **σὺν . . ταράξῃ**, Tmesis; cp. *con-* in *confundo*.

580. **εἴ περ κ.τ.λ.**, 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words **ὁ γὰρ πολὺ φέρτατός ἐστι**.

582. **καθάπτεσθαι**, 'take him in hand': Inf., § **36**, 3.

584. **δέπας ἀμφικύπελλον**, 'a two-handled cup;' cp. the *ἄλεισον ἄμφωτον*, 'two-eared goblet,' Od. 22. 10 (Helbig, *Das homerische Epos*, p. 260).

586. **τέτλαθι**, Pf. Imperative, **6**, 2. **ἀνάσχεο**, 'bear up,' 'endure.'

589. **ἀργαλέος ἀντιφέρεσθαι**, 'hard to set oneself against,' l. 546.

591. **τεταγών**, a Reduplicated Aor., § **4**, § **28**, 2: cp. Lat. *tango*.

593. The island of *Lemnos* is volcanic; hence the mythical connexion with Hephaestus.

596. **παιδός**, ablatival Gen., 'from her son.' **χειρί**, 'in her hand.'

598. **οἰνοχόει** is applied to 'nectar,' by a slight extension of use.

600. **διά** with the Acc. of motion 'through,' § **42**, 3. **ποιπνύω** is an Intensive, formed by reduplication from *πνέω* (root **πνυ-**).

603. **οὐ μέν**, 'nor yet,' § **49**, 4.

606. **κακκείοντες**. The form **κείω** is probably a Desiderative of *κεῖ-μαι*. It is used exactly as a Future.

ἕκαστος. Note the Sing.; 'they went—each one.'

610. **ἱκάνοι**, Opt. of indefinite frequency, § **34**, 1, *c*.

BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to 1. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (*εὗδον παννύχιοι*) Zeus presently awoke. Compare Soph. Aj. 676 *ὕπνος | λύει πεδήσας οὐδ' ἀεὶ λαβὼν ἔχει*. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odyss. 15. 4–8:

εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὕδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο·
ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ,
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (*εὕδοντε*), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also 10. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. nightfall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek **ἀγορή**, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. **ἱπποκορυσταί**, lit. 'horse-helmeted,' i. e. wearers of helmets with horse-hair plumes: cp. *χαλκοκορυσταί*, 'brazen-helmeted'

2. **νήδυμος**. The ancient grammarians doubted, in this and similar places, between the forms *νήδυμος* and *ἥδυμος*, Aristarchus deciding for *νήδυμος*. His authority has banished *ἥδυμος* from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttmann conjectured with great probability that *νήδυμος* is only an old mistake for *ἥδυμος*. In seven out of the twelve places where it occurs the preceding

word ends with ν, and this ν Buttmann supposed to have been attached to the following word (*τῶν ἥδυμος* thus passing into *τῶν νήδυμος*, *ἔχεν ἥδυμος* into *ἔχε νήδυμος*, &c.). The fictitious *νήδυμος* was then put for *ἥδυμος* everywhere.

4. **τιμήσει' ὀλέσαι δέ.** The MSS., except Ven. A, have **τιμήσῃ ὀλέσῃ δέ.** The form **τιμήσει'** is supported by the scholia, and by the reading *τιμήσῃ* (ει written above) in Ven. A. For the Optative cp. 24. 680 *ὁρμαίνοντ' ἀνὰ θυμὸν ὅπως . . ἐκπέμψειε.* The Subj. after a past Tense is rare in Homer: see § **34**, 2, *b*.

6. **οὖλον,** 'destructive,' i. e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. **πάντα μάλ',** to be taken together, = 'quite all.'

ἀγορευέμεν, Inf. for the Imperative, § **36**, 3.

12. **πανσυδίῃ,** 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote **πασσυδίῃ,** perhaps rightly.

13. **ἀμφὶς . . φράζονται,** 'are of opposite minds': so 15. 345 *ἀμφὶς φρονέοντε.* But in 18. 254 *ἀμφὶ μάλα φράζεσθε* means 'consider looking both ways,' i.e. carefully. Cp. Æsch. Ag. 815 *οὐ διχορρόπως.*

15. **ἐφῆπται,** 'are fastened upon,' made sure to.

19. **ἀμβρόσιος,** 'divine.' So l. 57 *ἀμβροσίην διὰ νύκτα.*

20. **Νηληΐῳ υἷι,** 'son of Neleus': so 4. 237 *Καπανήϊος υἱός*, &c.

21. **γερόντων,** 'of the chiefs,' who were not necessarily old men.

22. Join **μιν προσεφώνεε.**

27. **σεῦ,** to be taken with **κήδεται.**

36. **ἔμελλον,** so Aristarchus; most MSS. have **ἔμελλε.** With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous. **τελέεσθαι** is Fut. Inf.: cp. l. 116.

37. **φῆ,** 'he thought'; cp. 5. 473 *φῆς . . πόλιν ἑξέμεν.*

39. **ἐπ',** to be taken with **θήσειν,** by 'Tmesis,' § **41**.

40. **διὰ κρατερὰς ὑσμίνας,** 'through' in the literal sense, i. e. in the course of (the war).

41. **ἀμφέχυτ' ὀμφή,** see the note on 1. 103. The word **ὀμφή** always implies a *divine* utterance.

43. **νηγάτεον.** The old derivation from *νέο-ς* and *γίγνομαι* (root *γεν*, *γᾰ*) is untenable. The word is probably an adjective of *material*, like *δουράτεος*, 'wooden' (see the *Journal of Philology*, vol. xi. p. 61).

49. **φόως ἐρέουσα.** Cp. Od. 13. 94 *ἔρχεται ἀγγέλλων φάος*—said of the morning star.

53. **βουλήν** was read here by Zenodotus, **βουλή** by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. **ἵζω** is more commonly intransitive, but it may be transitive, as in 24. 553.

54. **Νεστορέῃ . . βασιλῆος.** The adjective is equivalent to a Gen., as in l. 20; so 5. 741 *Γοργείη κεφαλὴ δεινοῖο πελώρου.*

56. **ἐνύπνιον**, an adverb qualifying **ἦλθεν**, 'came in sleep.'

57. **διὰ νύκτα**, 'through the night,' which in Homer is always thought of as a space, cp. l. 40.

73. **ἣ θέμις ἐστί**, 'which is right,' i.e. proper, regular. In the word *θέμις* the notions of *custom* and *right* are blended. The Fem. ἥ is due to the 'attraction' of **θέμις**.

75. **ἐρητύειν**, 'restrain,' viz. the flight that I shall propose.

81. **ψεῦδός κεν φαῖμεν**, 'we should have thought;' the Opt. with *κέν* used of an unfulfilled condition in the past, see § 30, 6.

μᾶλλον, 'rather' (than attend to it).

76–83 are perhaps an interpolation. If they stand, the next two lines *ὣς ἄρα φωνήσας κ.τ.λ.*. must refer to Nestor, whereas Agamemnon would be the person to lead the way, and the words *πείθοντό τε ποιμένι λαῶν* naturally refer to him. The Article **τόν** (l. 80) and the neglect of the Digamma (§ 54) in *νῦν δ' ἴδεν* (l. 82) are also suspicious. Some scholars, again, have doubted the whole passage about the **βουλὴ γερόντων** (53–86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.

89. **βοτρυδόν**, 'in clusters.' The comparison to a bunch of grapes applies best to bees *swarming*, and so Virgil uses it in his imitation, Georg. 4. 558 (lentis *uvam* demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.

90. **πεποτήαται**, 'are on the wing,' § 26.

93. **δεδήει**, 'was blazing,' i.e. made itself felt in all its strength.

95. **τετρήχει**, 'was in disorder,' Plupf. of *ταράσσω*.

96. **λαῶν**, governed by **ὑπό** in the preceding line.

101. **κάμε τεύχων**, = *ἔτευξε κάμνων*, 'made by his labour.'

103. **διάκτορος** is a word of uncertain meaning; it is generally thought to be a collateral form of *δι-άκτωρ*, 'conductor' (*διάγω*).

111. **μέγα**, so Zenodotus and MSS.; Aristarchus read **μέγας**.

ἄτῃ, 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseis, but to the command of Zeus to return (l. 114).

113. **ἐκπέρσαντ'**, i.e. *ἐκπέρσαντα*, cp. 1. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (*not* attracted): hence **ἐκπέρσαντα** *ἀπονέεσθαι* = 'that after destroying I should return.' With **ἐκπέρσαντι** the meaning would be, 'promised to me when (since, if, &c.) I had destroyed, that,' &c. Cp. 4. 341., 6. 529.

115. **δυσκλέα**, for *δυσκλεέα*, cp. 1. 275. Or read **δυσκλεέ'**.

116. **μέλλει** with a Pres. Inf. = 'it must be that —.'

122. **τέλος δ' οὔ πώ τι πέφανται**, 'with no end yet in sight;' § 57.

125. **Τρῶας**, governed by **λέξασθαι**, 'to muster the Trojans.' **ἐφέστιοι** 'at home' in Troy, native Trojans.

127. **ἕκαστον.** The ancient variant **ἕκαστοι** gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.

129. **πλέας**, = *πλέονας*, a collateral shorter form, like **χέρεια** (1. 80).

131. **ἔασιν**. Aristarchus in one edition had **ἔνεισιν**: cp. 5. 477.

132. **πλάζουσι**, 'baffle,' cp. *παλιμπλαγχθέντας*, 1. 59,

138. **αὔτως**, 'as ever,' with no progress made.

144. **φή**, 'as,' a word read by Zenodotus here and in 14. 429.

145. **πόντος**, lit. 'way' (cp. Lat. *pons*), is used when a particular tract of sea is meant. **θάλασσα** is the sea generally.

148. **ἐπί τ' ἠμύει**, sc. *λήϊον*, 'bends *with* the wind.'

153. **οὐρούς**, the channels by which the ships were drawn up and launched again.

154. **ἕρματα**, props or stays for keeping the ships upright when drawn up on shore.

165. **ἀμφιελίσσας** (*ἕλιξ*, Fem. *ἕλισσα*) probably means 'rounded on both sides,' evenly built at the bows.

179. **μηδέ τ' ἐρώει**, i.e. do not give way, fail in your efforts. *ἐρωέω* is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is *μήδ' ἔτ' ἐρώει*, for **τε** is out of place here (§ 49, 9).

182. **ὄπα**, with **ξυνέηκε**, not **φωνησάσης**.

189. **δέ** here marks the Apodosis to **ὅν τινα μὲν κ.τ.λ.**

190. **δαιμόνι'**, see 1. 561. **οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι**, 'it is not fitting to threaten you as one might a churl;' cp. 15. 196 *χερσὶ δὲ μή τί με πάγχυ κακὸν ὣς δειδισσέσθω.* With this form of address, conveying exhortation delicately under the veil of praise, cp. Il. 4. 286 *σφῶϊ μέν, οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὔ τι κελεύω.* The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness Ulysses is far too politic to make a direct charge of cowardice. Moreover, **δειδίσσεσθαι** is always transitive.

191. Note that according to the Greek idiom **ἄλλους** does not imply that the person addressed was one of the **λαοί**. Hence *ἄλλους λαούς* = 'the people as well.'

194. This line is best read as a question: 'did we not all (we the *γέροντες*) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.

195. **μή τι . . ῥέξῃ**, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.

196. **διοτρεφέων βασιλήων**. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read **διοτρεφέος βασιλῆος**, possibly on account of the Sing. **ἕ** in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 *ἥ τ' ἐστὶ δίκη θείων βασιλήων· | ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίῃ*, 'which is the manner of kings: he (a king) will,' &c.

198. **δήμου τ'**. The **τε—τε** connect *ἴδοι* with *βοόωντα ἐφεύροι.* But some good MSS. have **δήμου ἄνδρα**.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. **Θερσίτης**, the 'bold' insolent talker (*θάρσος*); cp. Od. 22. 287 *Πολυθερσεΐδης φιλοκέρτομος*, also Θερσίλοχος, Ἁλιθέρσης.

ἐκολῴα, 'wrangled,' from **κολῳός** (1. 575).

213. **ᾔδη**, 'had in his mind,' 'was ready with,' a great store of disorderly speech. **οἶδα** includes moral as well as intellectual qualities; cp. 6. 351. **ἔπεα**, not so much 'words' as 'things to say.'

214. **ἐριζέμεναι**, 'for striving,' i. e. wherewith to strive.

217. **φολκός**, probably 'bandy-legged,' Lat. *falx*. **τὼ δέ οἱ ὤμω**, 'and then his shoulders,' § **47**, 2, *b*.

218. **συνοχωκότε**, 'stooping together,' **συν-έχω**. The form **συν-οκωχότε** (given by Hesychius) is more correct; cp. *ὀκωχή*, a stay or buttress.

219. **φοξός**, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' **ἐπενήνοθε**, 'had its place thereon,' Plupf. of a supposed **ἐνέθω*, pf. *ἐνήνοθα* (distinct from **ἀνέθω*, *ἀνήνοθα*).

222. **κεκληγώς**, 'screaming,' § **26**. **λέγε**, 'recounted'; *λέγω* in Homer means 'to count' (not simply *say*): Thersites poured out a *string* of insulting things. **τῷ**, sc. Thersites (not Agamemnon, as some take it).

225. **τέο δὴ αὖτ'**, see § **51**, 6.

229. **ὅν κέ τις οἴσει**, 'which some one is to bring,' § **35**.

232. **ἠὲ γυναῖκα κ.τ.λ.** The construction follows the *nearer* clause *ὅν κέ τις κ.τ.λ.*, instead of the main sentence *χρυσοῦ ἐπιδεύεαι*: § **58**.

μίσγεαι, κατίσχεαι are Subj. (for *μίσγηαι, κατίσχηαι*): § **51**, 3.

234. **ἀρχὸν ἐόντα**. The understood Subject is indefinite, 'that one who is a leader should' &c. **κακῶν ἐπιβασκέμεν**, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. **ὦ πέπονες**, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak;' but see on 5. 109.

236. **πεσσέμεν**, 'digest,' i. e. 'brood over,' 'enjoy.'

238. **χἠμεῖς**, for *καὶ ἡμεῖς*, by Crasis **προσαμύνομεν** is the Pres Ind., 'whether we are helping him or not,' (cp. 300). Some read **χ' ἡμεῖς** (for *κε ἡμεῖς*): but the order (i.e. **κέν** following **οἱ**) is against this, and with **κέν** we should have to take *προσαμύνομεν* as an Aorist Subj., which gives a less suitable sense.

240–242. Note the repetition of 1. 507 and 1. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. **ἀκριτόμυθε**, cp. 796 *μῦθοι φίλοι ἄκριτοί εἰσι*. The word *ἄκριτος* suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. **οὐκ ἂν . . ἀγορεύοις**. This is a form of polite request, 'you will

not, I presume—,' 'I would suggest to you, not to—;' the politeness being ironical, and intended to heighten the effect of the threats which follow. **ἀνὰ στόμ' ἔχων**, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 *θεοὺς λαβὼν ἀνὰ στόμα*, and similar phrases (*κατὰ στόμα, διὰ στόμα, διὰ στόματος*, &c.).

266. **δάκρυ** is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. **θαλερόν**, lit. 'big,' 'full of life,' hence 'abundant.'

269. **ἀχρεῖον ἰδών**, 'with a grimace,' a forced meaningless look; as Od. 18. 163 *ἀχρεῖον δ' ἐγέλασσε*, of an unnatural laugh.

270. **καὶ ἀχνύμενοί περ**, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. **ἀνιηθέντα**, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. **ἔοργε**. The Pf. is used of the whole services of Ulysses, the Aor. **ἔρεξε** of the particular act just done, § 26.

275. **τὸν λωβητῆρα**. The Art. seems to express contempt, hostility, &c., § 47, 2, *g*.

278. **ἡ πληθύς** = *οἱ πολλοί*, Art. of contrast, § 47, 2, *d*.

284. **νῦν δή σε**. Aristarchus read **νῦν γάρ σε**: cp. 1. 123.

285. **πᾶσιν**, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. **ἐκπέρσαντ[α]**, Acc., as in l. 113.

289. **ἠ—τε**, an unusual combination. Bentley proposed to read **ὥς τε γὰρ εἰ**. Ameis, contending that *ὡς εἰ* and *ὡς εἴ τε* are never separated by other words, reads **ἦ**, and so in Od. 3. 348., 19. 109.

291. **ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι**, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The *πόνος*, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with **ἀνιηθέντα νέεσθαι**: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the *reason* given, *καὶ γάρ κ.τ.λ.*, and the *reply* in l. 297, *ἀλλὰ καὶ ἔμπης κ.τ.λ.*

294. **εἰλέωσιν**, 'hem in,' 'keep back.'

303. **χθιζά τε καὶ πρωΐζ' ὅτ' ἐς Αὐλίδα κ.τ.λ.** Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of *χθιζά τε καὶ πρωΐζα* the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of **ὅτε** = 'since,' 'after,' cp. Il. 21. 80 *ἠὼς δέ μοι ἐστιν | ἥδε δυωδεκάτη ὅτ' ἐς Ἴλιον εἰλήλουθα*, and Od. 3. 180 *τέτρατον ἦμαρ ἔην ὅτ' ἐν Ἄργεϊ νῆας ἐΐσας | Τυδεΐδεω ἕταροι . . | ἵστασαν*. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the phrase is used of a long period. But in all these the time is *relatively*

short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 *δηρόν τε μένειν*, and l. 325 *ὄψιμον ὀψιτέλεστον*. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take **χθιζά τε καὶ πρωΐζά** with **ἔβαν** in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by **ὅτε** without any particle of transition.

314. **ἐλεεινά**, 'piteously,' to be taken with **τετριγῶτας**.

315. Join **ἀμφεποτᾶτο τέκνα**.

318. **ἀρίζηλον** (so MSS. except the Ambrosianus) probably means 'very plain,' a sign for all eyes to see, a monument of the event. Cp. the fate of the Phaeacian ship, Od. 13. 156 *θεῖναι λίθον ἐγγύθι γαίης νηῒ θοῇ ἴκελον ἵνα θαυμάζωσιν ἅπαντες*. So in Ovid's version *Metam.* 12. 23 *fit lapis et servat serpentis imagine saxum*. Zenodotus read **ἀρίδηλον**, Aristarchus probably **ἀΐζηλον**, the reading of the first hand of the Ambr. The ancient lexicons (Apollonius and Hesychius) explains *ἀΐζηλος* as 'invisible' (*ἄδηλος, ἄφαντος*), and identify it with *ἀΐδηλος* 'destroying': so that the sense would be 'the god who put him before us withdrew him again from our sight.' Cp. Cicero's translation, *Div.* 2. 30, 63 *qui luci ediderat genitor Saturnius idem abdidit et duro formavit tegmine saxi*. This interpretation seems less natural; and the connexion of *ἀΐζηλος* with *ἀΐδηλος* 'destroying' cannot be defended.

321. Join **θεῶν ἑκατόμβας**.

322. **Κάλχας δ' αὐτίκ'**. The **δέ** marks the apodosis. But possibly we should read *δὴ αὐτίκ'*, see § 51, 6.

323. **ἄνεῳ**, Nom. Plur. of an adjective *ἄνεως*, 'silent.' Aristarchus read **ἄνεω**, taking it for an adverb, used like *ἀκήν* in the phrase *ἀκὴν ἐγένοντο σιωπῇ*. **ἐγένεσθε**, Aor., see on 4. 243.

325. **ὅου**. The original form is doubtless *ὅο*, see § 19, 3.

328. **αὖθι**, 'in the same place,' nearly = *αὔτως*, l. 342.

340. **γενοίατο**, i. e. 'they may, for aught I care.'

346. **Ἀχαιῶν**, with **νόσφιν**, 'apart from the rest of the Achaeans.'

347. **ἄνυσις**, 'result,' 'attainment'; i. e. they will come to naught. **αὐτῶν** is Masc., referring to **τούσδε** in l. 346.

348. **ἰέναι** depends on *βουλεύωσι* in the last line.

349. **εἴ τε . . εἴ τε**, so the best MSS.: others have **ἠὲ καὶ οὐκί**. **ψεῦδος**, 'false,' cp. 9. 115 *οὔ τι ψεῦδος ἐμὰς ἄτας κατέλεξας*.

353. **ἀστράπτων κ.τ.λ.** The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, Od. 1. 51.

356. **Ἑλένης ὁρμήματά τε στοναχάς τε**, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer; e. g. *Τρώων ἄλγος*, 'sorrow for the Trojans,' *χόλος υἷος*, 'anger on account

of his son,' &c. Cp. also Il. 3. 206 *σεῦ ἀγγελίῃ*, 'a message about you,' and the genitives quoted on l. 397. The word **ὅρμημα** does not elsewhere occur, but its meaning may be inferred from that of *ὁρμάω* and *ὁρμαίνω* (cp. 10. 28 *πόλεμον θρασὺν ὁρμαίνοντες*). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be the foremost to perish,' i. e. he will be put to death at once. On *ἐπισπεῖν* see Leaf, *Journ. of Philology*, xiv. p. 249.

363. **φρήτρηφιν**, used as a Dat.: see § 40.

The **φρήτρη** (Attic **φρατρία**) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 *οἱ δὲ Ἕλληνες κατὰ τάξις τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρεϊ ἕκαστοι ἐμάχοντο.* So Tacitus, *Germ.* 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. **κατὰ σφέας**, 'by themselves,' cp. 1. 271.

376. **ἀπρήκτους**, 'in which nothing is done,' 'fruitless.'

379. **ἔς γε μίαν** (sc. *βουλήν*), 'take counsel to one purpose.'

381. **δεῖπνον**, in Homeric times a forenoon or midday meal: 8. 53.

382. **θέσθω**, 'put in order,' 'set right.'

384. **ἅρματος ἀμφὶς ἰδών**, 'seeing to his chariot.'

385. **κρινώμεθα**, 'bring matters to an issue,' Lat. *decerno*.

392. **μιμνάζειν**, 'to loiter,' a Frequentative or Intensive of *μίμνω*.

393. **ἄρκιον**, 'safe.' This is an instance of 'litotes' (§ 59): 'he shall not be sure to escape' is put for 'he shall have no chance.'

397. **παντοίων ἀνέμων**, governed by **κύματα**, 'the waves of (i. e. raised by) all directions of wind.' So 11. 305 *ὡς ὁπότε νέφεα Ζέφυρος στυφελίξῃ | ἀργεστᾶο Νότοιο*, Od. 13. 99 *αἵ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα.*

398. **ὀρέοντο**, 'bestirred themselves.'

409. **ἀδελφεόν**, *Acc. de quo*, § 37, 7.

410. **οὐλοχύτας**, see the note on 1. 449.

413. **ἐπ' . . δῦναι**, 'set upon (the battle),' i. e. so as to interrupt the battle. For the Inf. cp. 7. 179 *Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν κ.τ.λ.*

414. **πρηνές**, with **βαλέειν**, proleptically, 'cast down headlong.'

415. **αἰθαλόεν**, 'blackened with smoke,' as in Od. 22. 239. **πυρός**, 'with fire,' Gen. of *material*, § 39, 4.

420. **ἀμέγαρτον**, 'unenviable.' Aristarchus read **ἀλίαστον**.

421–432 repeat 1. 458–469, except 425–6.

435. **λεγώμεθα**. 'talk together': the Middle has the *reciprocal* force.

446. **θῦνον**, 'made hot haste,' 'bustled.'

452. **πολεμίζειν**. Inf. of consequence, 'wherewith to fight.'

455. **ἀΐδηλον**, 'consuming,' lit. 'making unseen' (*ἀ-Ϝίδ-ηλος*).

457. **τῶν**, with **χαλκοῦ**, 'from their armour as they came on.'

459. **τῶν δ'**, taken up by *ὣς τῶν* in 464. So 474 *τοὺς δ'—ὣς τούς*.

463. **προκαθιζόντων**, 'as they settle': join with **ὀρνίθων** (459). **πρό** = 'one before another,' as in *προθέλυμνος, προμνηστῖνοι*.

469. **ἀδινάων**, 'thickly swarming.'

470. **ἠλάσκουσιν**, 'rush about,' 'dart to and fro.'

474. **πλατέα**, 'broad,' i. e. 'numerous'; or perhaps 'wide-ranging.'

479. **ζώνην**, 'the waist,' as in *εὔζωνος, βαθύζωνος*, &c.

480. **ἀγέληφι**, locative sense, 'in the herd.'

483. It seems best to take **πολλοῖσι** with **ἡρώεσσι**, although the place of the words **καὶ ἔξοχον** is not quite Homeric.

486. **ἀκούομεν**, 'have heard,' know by hearing: cp. 14. 125, Od. 15. 403. The passage is imitated by Sophocles, Aj. 23 *ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα*, and Plato, Phaedr. p. 96 *ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθὲς αὐτοὶ (οἱ θεοί) ἴσασι*.

The MSS. of the Iliad generally give the remainder of this book under a separate title, **Βοιωτία** or **Κατάλογος τῶν νεῶν**. The last part, 816 ff., was known as the **Τρωϊκὸς διάκοσμος**. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—**Ἑλλάς** and **Ἕλληνες**—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. **Ἰάονες** are not mentioned in the Catalogue, and only occur in one passage of the Iliad (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the Iliad and Odyssey generally, the great national names are **Ἀχαιοί, Ἀργεῖοι, Δαναοί**. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. **Miletus**, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—**Chios**, **Samos**, **Paros**, **Naxos**, **Ios**, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of **Rhodes**.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The name

Θεσσαλία is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the **Aetolian** conquest of Elis, and of the **Locrian** settlement on the Corinthian gulf. In Boeotia we do not hear of **Thebes**, but only **Ὑπόθηβαι** (probably the lower town, as opposed to the Cadmeia): and we find that **Orchomenus**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἤπειρος** is not yet a geographical term, and the names Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet found on the Homeric map are **Larissa, Pharsalus, Megara, Eleusis, Pisa, Delphi, Attica**, and **Peloponnesus.**

In the Greece of the Catalogue **Boeotia** forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, Argolis, Achaia—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of Peloponnesus, with the states to the north-west—a group extending from Laconia to Aetolia; (2) Crete, with the series of islands to the east; and (3) Thessaly, in which, again, two groups of states may be distinguished—a southern (beginning with Phthia), and a northern. The number of places mentioned in Thessaly (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the Iliad, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the Theogony, **Ἠοῖαι, Κατάλογοι γυναικῶν**, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the Iliad: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the Iliad. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the Iliad.

494–510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (*ἀποδασμός*) preceded the main body. This however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. **Πυθών**, or **Πυθώ** (9. 405), the later Delphi.

529. **λινοθώρηξ**, an epithet at variance with 13. 719, where the armour of Ajax is described as *ἔντεα δαιδάλεα*.

530. **Πανέλληνας**, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. **πέρην ἱερῆς Εὐβοίης**, 'over against Euboea'; cp. Aesch. Ag. 190 *Χαλκίδος πέραν*. So too in Hdt. 8. 44 *ἡ περαία τῆς Βοιωτίης*, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 *πέρην ἁλός*), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. **ὄπιθεν κομόωντες**, opposed to the usual *κάρη κομόωντες*, hence = 'wearing hair *only* behind': cp. also *ἀκρόκομοι* (4. 533).

548. **τέκε δὲ ζείδωρος ἄρουρα**. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. **μιν**, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553–5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see Il. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the *ἐπιπώλησις* of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord-

ing to Strabo (p. 394), read as follows:—*Αἴας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἔκ τε Πολίχνης | ἔκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε*, thus connecting Salamis with places in the Megarid. These lines may be ancient, but they omit the *number* of the ships, which is given in every other instance. On the whole it seems most probable that the original form of the passage is hopelessly lost.

572. **πρῶτα** = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *'Εφύρη*, had been independent, as we see from the story of Bellerophon (Il. 6. 152 ff.)

581. **κοίλην Λακεδαίμονα,** the vale of Lacedaemon. **κητώεσσαν**, 'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. **ἀπάτερθε**, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The **Πύλος** of Nestor is doubtless the famous one on the coast of Messenia, the modern Navarino. Strabo tells us that in his time two other places claimed the honour, one in Elis and one in Triphylia: and he himself supports the last, chiefly on the ground that the story told by Nestor in the eleventh book (l. 682 ff.) does not allow us to place Nestor's city so far south as the Messenian Pylus. But, as Leake has replied (*Travels in the Morea*, vol. i. p. 421), the details of that story are not really possible on either hypothesis, and must be regarded as poetical. It is a further question how far the dominions of Nestor extended, especially in the direction of Laconia (the kingdom of Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Phere or Pherae, is mentioned in another passage (Il. 5. 543) as the home of two warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of these places is named in the Catalogue; and the district in which they are situated—evidently the southern and south-eastern part of Messenia—is therefore a complete blank. There is the further difficulty, how Agamemnon could give away cities which presumably belonged to Nestor; and the question is complicated by the doubts raised as to the authorship both of the Catalogue and of the ninth book. It may be that the passage of the Catalogue which dealt with this district has been lost.

596. **Οἰχαλίηθεν**. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. **στεῦτο**, 'he set himself up,' cp. 3. 83.

599. **πηρόν**, 'maimed,' 'helpless,' i.e. (in this case) unable to sing or play the lyre. The clause **αὐτὰρ ἀοιδὴν ἀφέλοντο** is an explanation of **πηρὸν θέσαν**, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. **αὐτάρ** or **ἀτάρ** often indicates this kind of

quasi-opposition (which in fact is epexegesis in a negative or privative form) cp. Il. 2. 214 *μὰψ ἀτὰρ οὐ κατὰ κόσμον*: 5. 204 *ὡς λίπον* (*ἵππους*), *αὐτὰρ πεζὸς κ.τ.λ.*: 10. 99 *κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται*: 15. 241 *νέον δ' ἐσαγείρετο θυμὸν* | . . *ἀτὰρ ἆσθμα καὶ ἱδρὼς* | *παύετο*. Some take *πηρός* to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of **πηρός**.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. **ὅσσον ἔφ' Ὑρμίνη . . ἐέργει**, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of **Dulichium** is a problem of old standing. It can hardly be one of the islands here called *Ἐχῖναι*—the later Echinades—which are small by comparison even with Ithaca; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—*Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος*—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the **Ἐχῖναι** are rather too far from Leucadia to form part of the same contingent; especially as the coast of Acarnania (the *ἤπειρος* of l. 635) goes with Ithaca and Cephallenia.

627–9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691; 15. 519), where his son Meges appears as one of three commanders of the *Ἐπειοί*.

632. **Νήριτον** is a mountain in Ithaca; **Κροκύλεια** and **Αἰγίλιψ** are probably also places in the same island. **Σάμος** (in the Odyssey also **Σάμη**) is the later Cephallenia.

635. **ἤπειρος**, 'the mainland,' and **ἀντιπέραια**, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania: or the **ἀντιπέραια** may be Elis, cp. Od. 4. 635.

639. **Πλευρών**, Strabo tells us (p. 451), was the city of the *Κουρῆτες* who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. **πάντα** goes with **ἀνασσέμεν**, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete—perhaps the only part then occupied by Greeks.

653 ff. **Tlepolemus** occurs again in the Iliad (5. 628), but **Rhodes** is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between **τράφη ἐν** (as in 3. 202., 11. 222), and **τράφ' ἐνί.** For the intransitive Aor. *ἔτραφον* cp. 5. 555, and the recurring phrase *γενέσθαι τε τραφέμεν τε.*

664. **ἔπηξε**, 'built': cp. **Ναύ**-*πακτος*. lit. 'ship-building.'

681. **Νῦν αὖ**, a form which marks the transition to a different part of the map. **τούς** has no construction: it is used as if *ἐρέω* or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (l. 559); the Article being used as in *Αἴας ὁ μέγας*, &c. (§ 47, 2, *d*). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with *Λάρισα Κρεμαστή*, north of the Pagasaean gulf.

683. **Φθίη** and **Ἑλλάς** seem to be adjoining districts: cp. Il. 9. 395 *ἀν' Ἑλλάδα τε Φθίην τε*. The home of Achilles is generally **Φθίη**, while there are traces of a wider use of **Ἑλλάς** and the corresponding gentile name **Ἕλληνες**; see Il. 2. 530, and compare the phrase *καθ' Ἑλλάδα καὶ μέσον Ἄργος* (Od. 1. 344, &c.). It is curious that the *Φθῖοι* mentioned in Il. 13. 686 ff. are not under Achilles. The **Ἑλλάς** of Il. 9. 447 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. **ἐπὶ στίχας**, 'in their lines': cp. 3. 113 *ἵππους μὲν ἔρυξαν ἐπὶ στίχας.*

692. The meaning of **ἐγχεσίμωρος** may be gathered approximately from the similar words **ἰό-μωρος**, from **ἰός**, 'arrow' (see the note on 4. 242), **ὑλακό-μωρος** (of dogs that are ever barking), and **σινά-μωρος**, 'mischievous.' The **-μωρος** apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later *μωρός*, 'foolish,' we may infer that that word (like **εὐήθης** and Engl. *silly*) originally had a good or neutral sense.

700. **ἀμφιδρυφής**, 'with both cheeks torn in mourning'; perhaps with a play on *ἡμιτελής* (l. 701).

709. **πόθεόν γε μὲν ἐσθλὸν ἐόντα**, 'yet they felt the loss of one that was good,' viz. Protesilaus. **γε** marking the contrast of **πόθεον** to **δεύοντο.**

718 ff. **Philoctetes** is not elsewhere mentioned in the Iliad.

727. In Il. 13. 693 ff. **Medon** appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the *northern* part of Thessaly begins. As to **Οἰχαλίη**, cp. l. 596. The legends of Eurytus were localised in various places of this name.

750. This passage appears to place **Dodona** in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour (Leake, *Northern Greece*, iii. p. 396, iv. p. 296).

765. **ὄτριχας**, 'alike in hair': **ὀ-** is for the copulative **ὁ-** (as in *ὁ-μός*). So **οἰέτεας**, for **ὀ-ϝέτεας**, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. **σταφύλῃ**, 'with the plummet,' i. e. when measured with it.

770. **ἵπποι θ'**, sc. *πολὺ φέρτατοι ἦσαν*.

772. **ἀπομηνίσας**, 'having taken deadly offence.' **ἀπό** expresses that the quarrel is *à outrance* (cp. Od. 16. 378). So *ἀπο-σκυδμαίνω, ἀπο-θαυμάζω* (of *utter* amazement, Od. 6. 49), &c.

777. **πεπυκασμένα**, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (*ἐντύνειν ἅρμα*) when it was to be used.

ἀνάκτων, with **ἅρματα**, 'the chariots of their masters.' To join **ἀνάκτων ἐν κλισίῃς** would make a pause at an unusual place in the line.

781. **Διΐ**, Dat. governed by **ὑπό** in **ὑπεστενάχιζε**, 'groaned beneath,' 'under the influence of.' So *ὑπὸ ποσσί* in l. 784.

794. **δέγμενος ὁππότε κ.τ.λ.**, 'watching for the time when the Greeks should make a movement.'

ναῦφιν, for the Gen. (= an Ablative).

795. **μιν**, i. e. Priam; governed by **προσέφη**.

803. **γάρ** introduces the reason for the advice which follows in l. 805.

809. **πᾶσαι πύλαι**, 'the whole of the gate,' there being only one.

813, 814. The actual name was **Βατίεια**, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine:' cp. 1. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816-839) the native Trojans and Dardanians; then (840-850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups. (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Maeonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (*τηλόθεν ἐξ Ἀλύβης*), 863 (*τῆλ' ἐξ Ἀσκανίης*), 877 (*τηλόθεν ἐκ Λυκίης*).

827. **τόξον κ.τ.λ.** The same is said of Teucer, Il. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828–831. In Il. 5. 612 **Ἄμφιος** is the son of *Σέλαγος* (not *Μέροψ*), and dwells in *Παισός*.

840. **Πελασγῶν.** These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, **Λάρισα** being the place of that name near *Κύμη*.

851. **λάσιον**, 'shaggy,' an epithet that properly applies to the breast (*στήθεα*, cp. 1. 189). Here however **Πυλαιμένεος κῆρ** is not meant literally, but is simply = *Πυλαιμένης*, like *Πριάμοιο βίη*, &c.

857. **Ἀλύβης.** The name seems to be the same as that of the people known as *Χάλυβες*. They were famous for their mines, but in historical times these were only of iron.

872. **χρυσὸν ἔχων κ.τ.λ.**, 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

The main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121–140), then to the tower over the gate (141–263). After the famous *Τειχοσκοπία*, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264–382). The escape of Paris from the scene of combat brings us once more into Troy (383–447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448–461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. **αὐτὰρ ἐπεὶ κ.τ.λ.** The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. **ἕκαστοι**, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives **κλαγγῇ, ἐνοπῇ**, see § 38, 3.

3. **οὐρανόθι πρό**, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 *γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους*. The **Πυγμαῖοι**, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epos*, p. 15).

4. **ἀθέσφατον**, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. **ταί γε.** The Article serves to repeat the Subject **αἵ τε** (l. 4), after the interposition of the clause **ἐπεὶ κ.τ.λ.**

ἐπί expresses direction, 'bearing on,' as 5. 700 *ἐπὶ νηῶν*.

7. **ἠέριαι**, 'at dawn,' 1. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 *μένος χειρῶν ἰθὺς φέρον*, 10. 479 *πρόφερε κρατερὸν μένος*, 11. 529 *κακὴν ἔριδα προβαλόντες*. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. **εὖτε**, here = **ἠΰτε**; so 19. 386. Buttmann wished to read **ηὖτε**, but this is needless, since **ἠΰτε** might pass into **εὖτε** in the same way that **ἠΰς** 'good' yields the Adverb **εὖ**.

12. **ἐπιλεύσσει**, 'sees over' so much distance. We should perhaps write **ἐπὶ λεύσσει** (with Ven. A), taking the construction to be **ἐπὶ τόσον λεύσσει**. On the use of **τέ** (in a simile), see § 49, 9.

16. **Τρωσίν**, 'with, among, the Trojans,' a locatival Dative, § 38.

18. **αὐτάρ** contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. **μακρὰ βιβάντα**, subordinate to **ἐρχόμενον**, 'coming on with long strides.'

23–26. The word **σῶμα**, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474–481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have **τίσασθαι**: see the notes on l. 112 and l. 366.

37. **δείσας.** The Aor. expresses the single act, 'quailing before' Menelaus.

39. **Δύσπαρι,** cp. Od. 18. 73 *Ἶρος Ἄϊρος,* Od. 19. 260 *Κακοΐλιον οὐκ ὀνομαστήν,* Od. 23. 97 *μῆτερ ἐμὴ δύσμητερ.* The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. **ἄγονος,** 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 *γαμέοντί τε γεινομένῳ τε.* Others take it to mean 'unborn'; but this gives a harsh combination with **ἄγαμός τ' ἀπολέσθαι.**

44. **φάντες,** = *οἳ ἔφασαν,* 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' **ἔπι,** = *ἔπεστι,* 'there is on thee,' 'thou art furnished with.'

46. **ἦ τοιόσδε ἐὼν κ.τ.λ.,** i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 *εἶτα τοιοῦτος γεγὼς τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.*

49. **ἀπίης,** see on l. 270.

νυὸν ἀνδρῶν αἰχμητάων. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the *nation* to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was **γαμβρός** of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consenuit socerorum in armis,* i. e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis.*

50. **πῆμα, χάρμα, κατηφείην,** Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. **οὐκ ἄν τοι χραίσμῃ.** On the Subj. with **ἄν**, see § **31**, 2.

τά τε δῶρ' κ.τ.λ. The Article gives a contemptuous emphasis, like **οὗτος** in Attic, Latin *iste*: cp. 2. 275.

57. **ἕσσο,** for **ἕ-εσσο,** 'else hadst thou put on a shirt of stone,' i. e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to contemn my gifts, and I will fight with Menelaus.' The apodosis to **ἐπεί κ.τ.λ.** is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

> *Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,*
> *τοὔνεκά τοι ἐρέω.*

62. **ἐρωήν,** 'the force,' lit. the *rush* or *spring* of his movement.

65. **ἀπόβλητα:** cp. 1 Tim. iv. 4 *πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.*

66. **ἑκών,** 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing: a man is wholly passive in regard to them.

70. συμβάλετε, Plur. because both parties are engaged in the matter.

74. ναίοιτε, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη, ἄλλοι δὲ διακρινθεῖτε τάχιστα.*

78. μέσσου δουρὸς ἑλών, 'taking his spear by the middle.'

79, 80. ἐπετοξάζοντο . . ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by ἐπετοξάζοντο were made in two ways, viz. ἰοῖσίν τε λάεσσί τε. The two Datives therefore should have gone with *ἐπετοξάζοντο*. But then the feeling that throwing stones is not properly τοξάζεσθαι suggested a new independent Verb, ἔβαλλον. Compare Demosthenes, Fals. Leg. § 76 *οὐδ' ἔγραψεν οὔτ' εἰς ἐπιστολὴν οὐδέμιαν οὔτε πρεσβευτὴς οὐδεὶς εἶπε τῶν παρ' ἐκείνου*, where *ἔγραψεν* is placed before *οὔτε—οὔτε* as though it included both letters and embassies, and the inaccuracy is then corrected by changing to πρεσβευτὴς εἶπε (see Mr. Shilleto's note, *a. l.*). Cp. also Hdt. *ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω* (= *οὔτε ἔφυγον οὔτε φεύγω*).

83. στεῦται, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97–102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand οἴσετε κ.τ.λ.

98. διακρινθήμεναι, 'for them to be parted,' i.e. that they should be parted: φρονέω = the later *δοκεῖ μοι*, 'my mind is.'

100. Ἀλεξάνδρου ἀρχῆς, 'the beginning made by Paris': cp. Hdt. 8. 142 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*, = 'the conflict began by your act.' Cp. 2. 356 (note), 22. 116.

103. The white ram is for the Sun, the black one for the Earth (*γαῖα μέλαινα*). Hence the order in *γῇ τε καὶ ἠελίῳ* is reversed (chiastic).

105. τάμνῃ, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. Διὸς ὅρκια δηλήσηται, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. ὁ γέρων, 'an old man,' the Art. pointing the contrast, § 47, 2. *b*. The sentence is quite general. πρόσσω καὶ ὀπίσσω, cp. l. 343.

112. παύσασθαι, so the best MSS. Verbs of *hoping* properly take the Fut. Inf., but the Aor. may be retained with the meaning 'hoping that they *had* ceased,' i.e. that the war was now at an end.

113. ἐπὶ στίχας, 'in ranks,' cp. 2. 687.

115. ὀλίγη δ' ἦν ἀμφὶς ἄρουρα, 'there was little ground round' (each pile of arms)—an epexegesis of πλησίον ἀλλήλων. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή*, and so Il. 8. 481., 14. 124.

121. Notice the dramatic skill with which the sending of the heralds

is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the **Τειχοσκοπία** Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on 1. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. **δίπλακα,** sc. *χλαῖναν*, a cloak so large that it could be worn folded double: cp. 10. 133. It is opposed to *ἁπλοΐδες χλαῖναι* (Il. 24. 230).

138. **τῷ νικήσαντι,** 'to the one who shall have conquered.' The Art. points the implied contrast, § **47**, 2, *d*. **κε** goes with **κεκλήσῃ**, § **35**.

144. According to later poets, **Aethra,** the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see Il. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names **Αἴθρη** and **Κλυμένη** are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146–148. The phrase *οἱ ἀμφί τινας* (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance. Cp. 15. 301.

152. **λειριόεσσαν,** 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear cut' form and 'shrill' sound.

153. **τοῖοι** is predicative, = 'such were they as they sat.'

156. **οὐ νέμεσις,** = 'it is not (a matter for) *νέμεσις*.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join **ἵζευ πάροιθ' ἐμεῖο,** 'sit in front of me.'

164. Cp. Hdt. 1. 45 *εἶς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσοι ἀέκων ἐξεργάσαο, ἀλλὰ θεῶν κού τις κ.τ.λ.*

166. **ὥς μοι κ.τ.λ.,** 'that so you may,' &c, the two preceding lines being parenthetical. **τόνδε** 'this man before us': but in the answer **οὗτος** 'the man you ask about.' So in ll. 192, 200, 226, 229.

168. **καί** emphasises **μείζονες** (= greater, not merely equal).

175. **τηλυγέτην,** see the note on 5. 153.

176. **τό,** 'wherefore': § **37**, 1, § **47**, 3. **τέτηκα,** 'I waste away,' § **26**, 2.

179. **ἀμφότερον**, 'both,' Acc. used adverbially: so *δεύτερον*, l. 191.

180. **ἐμὸς . . κυνώπιδος.** The Adj. is equivalent to a Gen.: cp. l. 54.

εἴ ποτ' ἔην γε, a phrase that is always used of lost happiness: as Il. 11. 762 *ὣς ἔον εἴ ποτ' ἔον γε μετ' ἀνδράσιν* (of youthful strength), 24. 426, Od. 15. 268., 19. 315. It has the force of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of **εἴ ποτε** in *prayers*, as Il. 1. 39 *εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ.τ.λ.*, 1. 394 *εἴ ποτε δή τι ἢ ἔπει ὤνησας κ.τ.λ.*, 5. 116. This is the only interpretation which suits all the passages. The phrase is generally taken to be an expression of *doubt*: 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of **εἰ** = 'when' (cp. German *wenn*). But both these explanations are confessedly unsatisfactory.

183. **δεδμήατο.** The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 *Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο*, 'so you, too, are a lover of deceit!' So often with *ἄρα* and an Impf.

189. **ἀντιάνειραι**, 'a match for men.'

192. **τόνδε**, Acc. *de quo*, § 37, 7. It is deictic, cp. l. 166.

193. **μείων**, Nom. attracted by **ὅδε**. For the Dat. **κεφαλῇ** cp. 168.

196. **ἐπιπωλεῖται**, 'passes along,' as in review.

206. **σεῦ ἕνεκ' ἀγγελίης**, 'on account of a message about you.' For **ἕνεκα**, cp. Od. 16. 334 *τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἐρέοντε γυναικί*: for the Gen., Od. 10. 245 *ἀγγελίην ἑτάρων ἐρέων*, 'to tell the news of his companions.' The ancients supposed a Masc. **ἀγγελίης** (formed like *ταμίης, νεηνίης*), but this is needless and improbable (Buttm. Lex. *s. v.*).

210. **στάντων** probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' **ὤμους** is an Acc. of the 'part concerned,' as in l. 227 *ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους*, and **ὑπείρεχεν** is Intransitive; cp. Od. 13. 93 *εὖτ' ἀστὴρ ὑπερέσχε φαάντατος*.

211. **ἄμφω δ' ἑζομένω**, in the Nominative, owing to the partial apposition of **Ὀδυσσεύς**. We rather expect *two* clauses to follow, such as *Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . .* (like 7. 306 *τὼ δὲ διακρινθέντε ὁ μὲν . . ὁ δὲ . .*). The single clause *γεραρώτερος ἦεν Ὀδυσσεύς*, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 *σύν τε δύ' ἐρχομένω καί τε πρὸ ὁ τοῦ ἐνόησε*: see § 58.

212. **πᾶσιν**, 'before all,' in the Trojan assembly.

213. **ἐπιτροχάδην**, 'trippingly,' 'fluently.'

215. **ἀφαμαρτοεπής**, 'blundering, missing the mark, in speech': cp. Od. 11. 510 *οὐχ ἡμάρτανε μύθων* (of Neoptolemus).

ἦ καὶ γένει ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (*καίτοι νεώτερος ἦν*, Schol.). Most MSS. have **εἰ καί**, but the

ancient critics do not recognise this reading; their only doubt is between ἦ and ἧ. For ἧ = 'although,' cp. 7. 393 οὔ φησιν δώσειν· ἦ μὴν Τρῶές γε κέλονται; 22. 279 οὐδ' ἄρα . . ἠείδης τὸν ἐμὸν μόρον· ἦ τοι ἔφης γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. **ζάκοτον**, 'surly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

> As an unperfect actor on the stage
> Who with his fear is put beside his part,
> Or some fierce thing replete with too much rage,
> Whose strength's abundance weakens his own heart.

223. **οὐκ ἂν . . ἐρίσσειε**, 'could not have contended,' § 30, 6.

224. Join **ἀγασσάμεθ' εἶδος**, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words (*ϝεῖδος* and *ϝιδόντες*) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 *καί κεν Τηλέμαχος τάδε γ' εἴποι*. The conditional form, properly speaking, suits only the second clause (*μυθησαίμην*); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' **καί τ'**. The **τέ** is copulative, **καί** emphasising **οὔνομα**.

238. **μοι**, with **μία**, 'one with me,' = the same as me. The construction is different in 5. 896 *ἐμοὶ δέ σε γείνατο μήτηρ*, as there it is the father that speaks. Here **μία** is necessary to the sense.

242. **αἴσχεα**, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299–304 is probably a later notion.

244. **αὖθι** (= *αὐτόθι*, *αὐτοῦ*), 'where they were.'

252. **τάμητε**, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. **βήσετο**, 'mounted,' here takes an Acc. *δίφρον*.

270. **μίσγον**. According to the Schol. this does not mean the usual mixing with water (for the **σπονδαί** are expressly called **ἄκρητοι**, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. **νεῖμαν**. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. **τίνυσθον**, Dual, because Hades and Persephone are intended.

285. **Τρῶας . . ἀποδοῦναι**, the Inf. for the Imperative, as 2. 413.

287. **ἥ τε . . πέληται**, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 *ἀνθρώποισι πελώμεθ' ἀοίδιμοι*.

289. **'Αλεξάνδροιο πεσόντος**, may be taken with *τιμήν*, 'the penalty

due for Paris on his fall' (cp. 21. 28), or as a Gen. absolute. **οὐκ ἐθέλωσιν**, not **μή**, because *οὐκ ἐθέλω* is a single notion, = 'refuse.'

294. **θυμοῦ δευομένους**, subordinate to **ἀσπαίροντας**, 'gasping as breath (life) failed them.'

295. **δεπάεσσιν**, with **ἀφυσσάμενοι**, 'drawing off in cups.'

299. **πημήνειαν**, 'do mischief,' here without an Object: cp. *ὑπὲρ ὅρκια δηλήσαντο*, 4. 236, 271. The Optative is used because the principal Verb (**ῥέοι**) is in the Opt.; § **34**, 1, *b*.

301. **αὐτῶν**, Gen. governed by **ἐγκέφαλος**, without reference to the Dat. **σφι**. **δαμεῖεν**, 'be made subject,' i. e. brought into slavery.

308. **τό γε** anticipates the clause which follows: 'knows that, namely to which of the two,' &c.

310. According to the Schol., if the oath was one taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon's oath, Il. 19. 249 ff.

313. **ἄψορροι**, used adverbially, 'back again.'

317. **ὁππότερος . . ἀφείη**, 'to see which should throw.'

327. **ἔκειτο**, Sing., agreeing with the *nearest* Nominative (Zeugma).

333. Paris had come into the field armed as an archer, see l. 17. **ἥρμοσε** Intransitive (since *αὐτός* is hardly ever reflexive in Homer).

340. **ἑκάτερθεν ὁμίλου**, 'on each side of the throng.' The line recurs at Il. 23. 813, where the **ὅμιλος** is the crowd of spectators.

345. **κοτέοντε** is subordinate to **σείοντ' ἐγχείας**: 'shaking their spears in their wrath.'

348. **χαλκόν**, of the defensive armour. Aristarchus read **χαλκός**, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266—

> *τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον*
> *μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.*

350. **ἐπευξάμενος**, 'with a prayer': the Aor. Participle may express an accompanying action, when it *coincides* with the principal action.

352. **δάμασσον**. Aristarchus read **δαμῆναι**, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 *δὸς δέ τέ μ' ἄνδρα ἑλεῖν καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν*.

353. **τις**, *any one*, people in general.

362. **ἀνασχόμενος**, 'raising his arm'; see on l. 350.

αὐτῷ (the *φάλος* or ridge of the helmet) has some emphasis: the sword broke *just* where it struck. But Aristarchus read **αὐτῇ**, taking it of the helmet.

366. **τίσασθαι**, 'that I had taken vengeance': Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.

366. **κακότητος**, 'for his foul deeds': Gen. of price.

368. **παλάμηφιν**, an ablatival Gen., § **40**.

370. **ἐπιστρέψας** is Intrans.; cp. *ὑποστρέψειας*, l. 407.

371. **ὑπό** with the Acc. expresses *extent under:* the thong *passed* under the neck, § **42**, 3.

378. **ἐπιδινήσας**, 'whirling it round'; Aor. as in l. 350 (supra).

380. **ἔγχεϊ**, with **ἐπόρουσε**, cp. l 349. A warrior carried two spears, and this therefore was the second.

382. **κηώεντι**, 'scented.'

383. **καλέουσα** is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).

385. **ἑανοῦ**, Gen. with **λαβοῦσα**. The Substantive **ἑᾱνόν**, *a garment*, is to be distinguished from the Adjective **ἑᾱνός**, *flexible*, an epithet of tin.

388. **μιν** refers to the same person as **ἥ** in the preceding line; the Subject to *φιλέεσκε* being Helen.

391. **κεῖνος** is predicative, 'yonder is he,' as 19. 344 *κεῖνος ὅ γε . . ἧσται.*

399. **δαιμονίη**, see the note on 1. 561.

400. **πολίων** is partitive, with **πῃ**, 'somewhere further among the cities' = 'to some further city.'

The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [**αὐτόν** emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'

406. **ἧσο κ.τ.λ.** The asyndeton makes an abrupt transition to the climax of the speech: cp. 1. 179.

407. **ὑποστρέψειας**. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'

412. **ἄκριτα**, 'measureless,' 'untold,' cp. *ἀκριτόμυθος*, 2. 246.

417. **κέν** here indicates a further and certain *consequence* of what Aphrodite will do.

424. **τῇ**, 'for her,' with **κατέθηκε** in the next line.

δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.

428. **ἤλυθες**, 'so you have come,' said in a surprised half-interrogative tone: see on 4. 243.

430. **ἦ μέν**, 'yet surely,' 'you must admit that,' cp. l. 215.

433. **ἀλλά σ' ἔγωγε κ.τ.λ.**, 'for my part I recommend you to,' &c. the emphatic **ἔγωγε**, to show that this is her real advice, the preceding sentence being ironical.

435. **ἀντίβιον**, here an Adjective; more commonly used as an Adverb, in the phrase *ἀντίβιον μαχέσασθαι.*

436. **ὑπ' αὐτοῦ δουρί**, 'under *his* spear,' **αὐτοῦ** being emphatic: 'he will be the very one to lay you low,'

438. **με .. θυμόν**, Acc. of the 'whole and part,' § 37, 5.

441. **τραπείομεν**, 'let us take our pleasure,' 1 Plur. Subj. of **ἐτάρπην** (*τέρπω*), with metathesis (as in *κραδίη* and *καρδίη*, *θάρσος* and *θράσος*). The word might also come from *τρέπω*, 'let us betake ourselves': but this does not suit the Aor. Participle **εὐνηθέντε**, and there is no other evidence of an Aor. *ἐτράπην*, from *τρέπω*, in Homer.

442. **ἀμφεκάλυψε**, cp. Il. 1. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset;* like *memini numeros si verba tenerem* (Virg. E. 9. 45).

BOOK IV.

In the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce **Pandarus**, the Trojan archer, to shoot at and wound Menelaus (ll. 1–219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (ll. 220–421). At length the armies meet, and the first combats are described (ll. 422–544).

Thus the contents of the book are fairly described by the ancient titles **ὁρκίων σύγχυσις** and **Ἀγαμέμνονος ἐπιπώλησις**. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomede (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. **οἱ δὲ θεοί**, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, *b*. **ἠγορόωντο**, 'held debate.'

4. **δειδέχατο**, 'pledged,' 3 Plur. Plpf. of *δέχομαι* or *δεκομαι*. The true Homeric form is probably **δηδέχατο**, with **η** instead of **ε** in the reduplication: and so *δηκνύμενος*, 'welcoming,' *δηκανόωντο*, &c. The Pf. expresses *attitude*, viz. that proper to the act of pledging, § 26, 2.

5. **αὐτίκα**, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. **παραβλήδην**, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. **παρμέμβλωκε**, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. **γένοιτο**, cp. 7. 387. Aristarchus read **πέλοιτο.**

18. **οἰκέοιτο** is an Opt. of willingness or concession, expressing what the speaker *agrees to*: § 30, 4.

22. **ἀκέων** is here indeclinable, and used as an Adverb, like *ἄκην*.

24. **οὐκ ἔχαδε**, 'did not contain,' i. e. her anger boiled over.

28. **κακά**, Acc. expressing the sum or result of the action, § 37, 3.

32. **ὅ τ[ε]** expresses the ground of the preceding question: 'how do they do you such harm (as it seems they do) since you are eager,' &c. So ὅτι in Od. 5. 339 *κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;*

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. **διατρίβειν**, Inf. as an Imper., after the Imper. **βάλλεο**, § 36, 3.

46. **τάων** is governed by **περί**, 'beyond these': cp. l. 257 *περὶ μέν σε τίω Δαναῶν.*

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. **οὐκ ἀνύω**, 'I make nothing,' 'do not gain' my object. Possibly *ἀνύω* is a Future, formed like *τελέω, κομιῶ*, &c.

59. **πρεσβυτάτην**, 'first in dignity.' She is the only goddess called *πρέσβα θεά.*

60. **ἀμφότερον**, Adv., 'both ways.' **γενεῇ**, 'in age.'

67. **ὑπὲρ ὅρκια**, 'in violation of the treaty.' Most MSS. have **ὑπερόρκια**, which makes very good sense.

74. **ἀΐξασα**, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. **λαμπρόν**, with **ἀστέρα**. On the use of **τε** in similes, see § 49, 9.

84. **ἀνθρώπων**, with **πολέμοιο**: so *ἀνδρῶν πόλεμος* (5. 332), &c.

93. **πίθοιο** is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. **τλαίης κεν κ.τ.λ.** The request is put as a supposed consequence following on the preceding wish: 'if so (*κεν*) you will take courage to' &c.

95. **Τρώεσσι**, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. **δμηθέντα** is subordinate to **ἐπιβάντα**: 'mounting the pyre because laid low by the dart.'

102. **ἑκατόμβην**, properly 'a hundred *oxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words **φρένας ἄφρονι**.

105. **ἐσύλα**, 'stripped,' i. e. took out of its case (*γωρυτός*, Od. 21. 54).

τόξον αἰγός, 'a bow made of (the horns of) a goat': cp. *ἀσκὸς βοός*, 'bottle of ox-*skin*'; *πέδιλα νεβρῶν* (Hdt. 7. 75).

106. **ὅν**, governed by **βεβλήκει**, not by **τυχήσας**.

107. **ἐκβαίνοντα δεδεγμένος**, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέξομαι*, 'I will wait for his onset.' There is usually a comma at **ἐκβαίνοντα**, which is then taken directly with **ὅν**. The Perfect **δεδεγμένος** expresses the *attitude* of waiting, § 26, 2.

110. **ἀσκήσας**, 'working them up,' applying his craft to them.

111. **κορώνην**, the tip, in which was the notch for holding the string.

112. **ποτὶ γαίῃ** may be taken with **κατέθηκε**, while **ἀγκλίνας** adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 *καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ*. The comma which most editors put at **τανυσσάμενος** gives an unusual division of the line.

117. **μελαινέων ἕρμ' ὀδυνάων**, 'the fastening (safeguard, stay) of black pains.' The word **ἕρμα** is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (*ἕρμα πόληος*). With the notion of a fastening compare *κήδε' ἐφῆπται* (2. 15), *ἔρις καὶ νεῖκος ἐφῆπται* (21. 513).

123. **σίδηρον**, the only example of an iron weapon, except the club of Areithous (7. 141). See on l. 189.

124. **κυκλοτερές** is predicative: 'bent the bow into circular form.'

129. **ἐχεπευκές**, 'bearing bitterness,' 1. 51.

130–132. **τόσον μὲν ἔεργεν . . . αὐτὴ δ' αὖτ' ἴθυνεν ὅθι κ.τ.λ.**, lit. 'she so far kept away the arrow from the flesh, but herself guided it to the place where &c.'; i. e. she kept it from reaching the flesh except where &c. Cp. 18. 378 *οἱ δ' ἤ τοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔ πω δαιδάλεα προσέκειτο*, = 'they were finished except that &c.' So 22. 322–324., 23. 454. The comparison **ὡς ὅτε κ.τ.λ.** does not refer to **τόσον**, but describes the whole action of Athene. **ὅθι**, 'to the place where' &c. **ζωστῆρος ὀχῆες**, 'the clasps of the belt.'

133. **ξύνεχον**, Intrans., 'held together,' 'were fastened.' **διπλόος ἤντετο**, 'met so as to overlap': viz. where the two parts of the *θώρηξ*,

the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *Hom. Epos.* p. 198).

137. The **μίτρη** was a sort of metal girdle, protecting the body from the waist downwards (Leaf and Helbig).

138. **πλεῖστον ἔρυτο**, 'did most to ward it off': cp. 5. 538.

139. For **ὀϊστός** Zenodotus read **χαλκός**, which may have been rejected because the arrow-head was called *σίδηρος* in l. 123. Possibly **χαλκός** is right, and l. 123 an interpolation.

141. **τίς τε**, used in similes and *general* statements, § **49**, 9.

142. **ἵππων**. The Plur. is *general*, 'of some horse,' as 10. 259 *ῥύεται δὲ κάρη θαλερῶν αἰζηῶν*. But Aristophanes read **ἵππῳ**, as in l. 145.

146. **μιάνθην** is 3 Dual of a non-thematic Aor. (§ **3**) of *μιαίνω*, for **ἐ-μιάν-σθην**. For the retention of the **ν** and loss of the **σ** cp. *πεφάνθαι* for *πεφάν-σθαι* (Buttm. Spr. II. 244).

151. **νεῦρον** is the thread which fastened on the head of the arrow.

155. **θάνατον** is an Acc. of the sum or result of the action, like **κακά** in l. 28. The Impf. **ἔταμνον** gives the meaning 'the treaty that I made *proves* to be death to you,' 'in making the treaty I was compassing your death.'

156. Join **προστήσας πρὸ Ἀχαιῶν** (not *πρὸ Ἀχαιῶν μάχεσθαι*).

157. **ὡς**, = *ὅτι οὕτως*: there should be no colon at **μάχεσθαι**.

161. **τελεῖ** is a Pres., **ἀπέτισαν** a gnomic Aor. (§ **25**, 2). **σύν**, of what is *included* in the payment. This is an Attic use of *σύν*.

164. **ὅτ' ἄν ποτ' ὀλώλῃ**, the Subj. of solemn prediction, § **13**, 2.

166. **ὑψίζυγος**, 'seated aloft,' = *σέλμα σεμνὸν ἥμενος* (Aesch. Ag. 183).

167. The **αἰγίς** is described in 2. 447 ff., 5. 738 ff.

178. **ἐπὶ πᾶσι**, 'in all cases': **ἐπί** as in *ἀτελευτήτῳ ἐπὶ ἔργῳ* (l. 175).

179. **ἅλιον**, used predicatively, 'has brought an army in vain.'

182. **χάνοι . . χθών** does not imply an earthquake or miracle: it is merely a variation of the phrases *χθόνα δύμεναι, γαῖα καλύπτει*, &c. **εὐρεῖα** is a constant epithet of the earth, cp. 11. 74.

185. **πάροιθεν**, 'before' [a vital point was reached].

187. **ζῶμά τε καὶ μίτρη**, see ll. 133, 137, where the arrow goes through belt, *θώρηξ*, and *μίτρη*. It follows, as Mr. Leaf shows (*l. c.*), that the **ζῶμα** was part—the *waist* or lower part—of the *θώρηξ* (Helbig, p. 201).

194. **φῶτ'**, so 21. 546 *φῶτ' Ἀντήνορος υἱόν*: cp. the redundant use of *ἀνήρ*, 5. 649 *ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαοδάμαντος*, and so 11. 92. Note that Asclepius in Homer is still a mere mortal.

197. **κλέος, πένθος**, Acc. of the sum or result: cp. ll. 28, 155.

209. **καθ' ὅμιλον ἀνὰ στρατόν**. The difference between **ἀνά** and **κατά** is very slight: probably **κατά** gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. **βλήμενος ἦν**, 'lay where he had been struck.

212. **κυκλόσε**, 'into a circle,' i. e. all round. Aristarchus read **κύκλος**.

ὁ δ' ἐν μέσσοισι παρίστατο. The δέ marks the apodosis to the clause ἀλλ' ὅτε δή—the Subject (ὁ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the arrow not being in the wound could be drawn out backwards, when the barbs would be broken off against the metal of the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδής does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεῦδος), the meaning is 'Jupiter will not help where there is falsehood': for *ἐπί* cp. l. 178, and the Attic *ἐπὶ πᾶσι δικαίοις*.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 *Ἀχαιοὺς . . ὑπὲρ ὅρκια δηλήσασθαι*. Most MSS. have ὑπερόρκια.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 *τοξότα λωβητήρ*. It became stronger in later Greek sentiment.

ἐλεγχέες only occurs here: elsewhere ἐλέγχεα.

243. ἔστητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 *τίπτ' ἄνεῳ ἐγένεσθε*; 20. 178 *τί νυ τόσσον ὁμίλου πολλὸν ἐπελθὼν ἔστης*; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἔνθα τε, 'to the place where,' cp. l. 132 *ἴθυνεν ὅθι*.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὸν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἴ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 *οὐδὲ πόλινδε ἔρχομαι, εἰ μή πού τι περίφρων Πηνελόπεια ἐλθέμεν ὀτρύνῃσιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι*. But perhaps we should read ἀνώγῃ: some MSS. have ἀνώγει.

274. κορυσσέσθην, 'were putting on their helmets,' i. e. making ready; the helmet was the most conspicuous piece of armour.

277. μελάντερον ἠΰτε πίσσα. The main question here is whether ἠΰτε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like *ἐπασσύτεροι*), or 'blacker than when near.' The combination 'blacker (and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 *κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη*. Most commentators, however, suppose that **ἠΰτε** is used for **ἤ**, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and *as* in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that **ἠΰτε** is an old error for **ἠέ τε** (Bekker, *H. B.*I. 312), which occurs in Od. 16. 216 *ἀδινώτερον ἤ τ' οἰωνοί*. In any case the two passages can hardly be treated differently. Buttmann took **ἠΰτε** here for 'than,' and accordingly wished to read **ηὖτ' οἰωνοί** in the Od. (Lexil. s.v. *εὖτε*).

286. **σφῶϊ .. κελεύω.** Cp. the speech of Ulysses, 2. 190.

295. **ἀμφὶ** *κ.τ.λ.* see on 3. 146. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual: cp. 23. 855.

306. **ἀπὸ ὧν ὀχέων**, 'fighting from his own chariot': **ἀπό** as 5. 13 *τὼ μὲν ἀφ' ἵπποιϊν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός*, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 *οἱ ἀπὸ τῶν ἁρμάτων προμαχοῦντες* (Am.).

ἕτερ' ἅρματα, viz. the chariots of the enemy.

307. **ὀρεξάσθω.** 'let him aim his blow': the Aor. *ὀρέξασθαι* denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. **ἕποιτο**, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 *γνοίης χ' οἵη ἐμὴ δύναμις καὶ χεῖρες ἕπονται*, also Il. 16. 154 *ὃς καὶ θνητὸς ἐὼν ἕπεθ' ἵπποις ἀθανάτοισι.*

315. **ὁμοΐιον**, 'common to all': cp. *νεῖκος ὁμοΐιον* (l. 444), and the recurring *ὁμοιΐου πολέμοιο*. **ὁμοΐιος** is an archaic variety of *ὁμοῖος*, and accordingly is found only in certain phrases, in which it has the equally archaic meaning 'allotted to all.'

319. **Ἐρευθαλίωνα κατέκταν.** The story is told at length, 7. 136–156.

328. **μήστωρες ἀϋτῆς**, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. **οὐ γάρ πώ σφιν**, 'their people had not yet heard the battle-cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting. On *ἀκούω* see 2. 486.

334. **ὁππότε**, with **μένοντες**, 'waiting [for the time] when.'

335. **ἄρξειαν**, sc. *Ἀχαιοί*, understood out of **πύργος Ἀχαιῶν** (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = *ὁπότε ἄλλου πύργου ἐπελθόντος ἄρξειαν*. This however is too harsh. Perhaps we should read **ἄρξειεν** (with one MS.).

341. **ἐόντας**, Acc., see the note on 2. 113.

342. **καυστείρης** presupposes *καυστήρ*, Fem. *καύστειρα*. Such a form properly denotes an *agent* (like *δμήτειρα*, 'vanquisher,' *δρήστειρα*, &c.),

its use here involves a sort of personification of *μάχη*. For the metaphor, cp. the phrases *δέμας πυρός*, *φλογὶ εἴκελος ἀλκήν*, &c.

343. **δαιτὸς ἀκουάζεσθον ἐμεῖο**, 'hear of the banquet (i. e. hear the summons to it) from me.' Elsewhere **ἀκουάζομαι** is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (*δήμια*, cp. 17. 250).

345. **κρέα** is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. **φίλως** alludes to **φίλα** of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at **μεθιέμεν**, and take **ὁππότ' . . Ἄρηα** with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (**ἐγείρομεν**) without **ἄν** or **κέν** shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with **ὁππότε**, without any Particle of transition, and in the middle of a line: cp. 1. 163. On the other hand, the asyndeton at **ὄψεαι κ.τ.λ.** is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. **γνῶ χωομένοιο.** The Gen. is used because *γιγνώσκω* expresses Agamemnon's observing a *fact about* Ulysses, viz. that he was angry. With the Acc. it means to know a *person*, esp. to know who he is.

361. **ἤπια δήνεα**, not *κακοὶ δόλοι*, as he had called them before (l. 339), but 'gentle wisdom.'

362. **ἀρεσσόμεθ'**, Subj., 'we shall make good, make amends for.' The Pres. *ἀρέσκω* is not Homeric.

371. **ὀπιπεύεις**, the reading of the best MSS., is closer to the stem **ὀπιπη** (seen in *παρθεν-οπίπη-ς*) than the usual reading **ὀπιπτεύεις**.

πολέμοιο γεφύρας. The word **γέφυρα** means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87–94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called *πύργος*, and Nestor places his foot-soldiers *ἕρκος ἔμεν πολέμοιο* (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. **ἄτερ πολέμου**, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. **οἱ δ'**, sc. the people of Mycenae.

382. **πρὸ ὁδοῦ**, 'forward on the way,' a partitive Gen.

384. **ἀγγελίην** is a 'cognate Acc.' with **ἐπὶ . . στεῖλαν**, 'sent on a message.' On **ἀγγελίη** see the note on 3. 206.

389. **πάντα** is an adverbial Acc., § 37, 1.

392. **ἂψ ἄρ' ἀνερχομένῳ.** This reading was taken by Bentley from the similar line 6. 187. Most MSS. have **ἂψ ἀναερχομένῳ. πυκινόν,** 'closely packed,' because numerous.

399. **τόν.** The Art. points the contrast: 'but his *son*,' § 47, 2, *b*.

400. **χέρεια** (so Aristarchus, others read **χέρηα**), = *χερείονα*: cp. *πλέας* for *πλέονας*, 2. 129. For **ἀμείνω** Aristarchus read **ἀμείνων**, sc. *ἐστί*.

405. Imitated by Aristophanes, Thesm. 810—

οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.

407. **ἀγαγόντε**, Dual, meaning Diomede and himself.

ἄρειον, 'belonging to Ares,' made for war: cp. *ἀρήϊα τεύχεα*. Some take it as the Comparative, 'a stronger wall.'

410. **μοι** is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. **ἔνθεο**, an Aor. Imper. after **μή**, contrary to the well-known rule.

ὁμοίῃ should perhaps be **ὁμοιΐῃ**, see the note on l. 315.

417. **Ἀχαιῶν**, an 'objective' Gen., 'grief *for* the Greeks when they are made the prey of their foes.' See on 2. 356.

421. **ὑπό**, i. e. 'in the knees'; cp. 3. 34 *ὑπό τε τρόμος ἔλλαβε γυῖα*.

423. **Ζεφύρου ὕπο κινήσαντος**, 'by the stirring of the West wind': cp. l. 276 *ὑπὸ Ζεφύροιο ἰωῆς*.

424. **πόντῳ**, 'in the open sea.' For **τε** some MSS. have **τά**, but *τὰ πρῶτα* always refers to a single marked point, = 'the first time,' 'once for all,' &c. **κορύσσεται**, 'gains a crest,' i. e. takes the defined form of a high wave.

426. **κυρτὸν ἐὸν κορυφοῦται**, 'comes to a head as it curls.' So in 442–3, Strife is small when she first shows her head (*κορύσσεται*), which she presently rears to heaven.

429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III.

430. **ἔχοντ' ἐν στήθεσιν αὐδήν**, 'having voice (the power of speech) in their breasts.'

433 ff. **Τρῶες δ' ὥς τ' ὄϊες.** The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by **Τρῶες** being in the same case as **ὄϊες** (§ 58, 3); cp. 17. 755–9—

τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται . . ,
ὣς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἕκτορι κοῦροι Ἀχαιῶν
οὖλον κεκλήγοντες ἴσαν·

where **τῶν** is accommodated to **ψαρῶν**: cp. also Od. 13. 81 ff.

437. **θρόος**, 'speech' (lit. noise, chatter): cp. *ἀλλόθροος*, 'foreign.' **γῆρυς**, 'voice,' 'cry.'

443. **καὶ ἐπὶ χθονὶ βαίνει** is subordinate in sense: 'her head touches heaven *while* she treads the earth.' Cp. Virgil's imitation, Æn. 4. 176–7.

449. **ἔπληντο**, 'met': cp. 5. 282 *θώρηκι πελάσθη*, 'reached the corslet': 5. 766 *ὀδύνῃσι πελάζειν*; also *τειχεσιπλήτης*, of Ares.

454. **κρούνων ἐκ μεγάλων**, to be taken with **συμβάλλετον**, 'coming

from great springs.' χαράδρης, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. τηλόσε. This form is used because the sound is thought of as reaching *to* the point where it is heard: cp. 11. 21 *πεύθετο γὰρ Κύπρονδε μέγα κλέος*, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 *δύνασαι δὲ σὺ πάντοσ' ἀκούειν*.

460. πῆξε, sc. *Ἀντίλοχος τὸ δόρυ*. εἴσω, 'into,' cp. *Ἴλιον εἴσω*.

465. ὑπὲκ βελέων, 'out of range of weapons.'

λελιημένος ὄφρα, so 5. 690: cp. 6. 361 *θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω*, and 16. 652 *δοάσσατο κέρδιον εἶναι ὄφρ' κ.τ.λ.*

466. μίνυνθα, 'for a short time': cp. 1. 416.

468. παρ' ἀσπίδος, 'at the side from his shield,' i.e. it showed from behind his shield as he stooped. Cp. Æsch. Sept. 624 *παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ*, which must be a reminiscence of Homer, especially as in Attic παρά is not used with the Gen. of *things*.

470. αὐτῷ, his *body*, opp. to θυμός, cp. 1. 4.

473. υἱόν, with the first syllable short, § **51**, 3, *c*. The form ὑός (for *υἱός*) prevails in Attic inscriptions.

479. Join ὑπὸ δουρὶ Αἴαντος, like *ἐμῷ ὑπὸ δουρί*, &c.: cp. 3. 436.

480. πρῶτον, i.e. he was the first slain on the Trojan side.

ἰόντα, 'as he came on.' Most commentators join πρῶτον ἰόντα, 'as he came on in the front of the battle.'

483. εἱαμενῇ, 'flat-lying land'; the derivation is unknown.

486. ἴτυν, 'the felloe' of a wheel.

488. τοῖον, 'in such fashion,' &c.: cp. 3. 153 *τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ*.

489. αἰολοθώρηξ. The Adjective probably does not refer to the make or appearance of the *θώρηξ*, but to the way in which it dances or flashes in the movement of battle: cp. *κορυθαίολος*, 'flashing with his helmet'; *αἰολόπωλος*, 'with horses that dart to and fro.' See 12. 167.

491. ὁ δὲ repeats the same Subject, § **47**, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἀνδρὸς ἀκοντίσσαντος, with ὑπό, 'gave way before the throw.'

500. παρ' ἵππων, 'beside his chariot,' i.e. not quite behind it, like *παρ' ἀσπίδος* above (468). The Schol. joins the words with ἦλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἵπποι standing by itself can hardly bear this sense, and παρά would not be used of coming from a *distant* place.

511. ἀνασχέσθαι, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἀπό, 'speaking from,' cp. l. 306.

521. τένοντε, 'the muscles,' spoken of in pairs. ἀναιδής, 'ruthless.'

522. ἄχρις ἀπηλοίησεν, 'crushed away utterly'; ἄχρις implies that it did not stop short in its effect.

527. **ἀπεσσύμενον**, 'as he made haste to retire.' So Aristarchus in one of his two editions; in the other he read **ἐπεσσύμενος**. Most of the MSS. have **ἐπεσσύμενον**, 'as he rushed on.' The argument against the last is that it could only refer to a *new* attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas kills Prothoenor, and then Ajax *καρπαλίμως ἀπιόντος ἀκόντισε*.

533. **ἀκρόκομοι**, i. e. wearing their hair in a top-knot: cp. *κάρη κομόωντες* and *ὄπιθεν κομόωντες* (Il. 2. 542).

535. **πελεμίχθη**, 'was sent reeling.'

539. 'Then no longer would any man have found fault with the battle if he had been moving about in the midst of it': cp. Od. 1. 229 *ὅς τις πινυτός γε μετέλθοι*.

540. **ἄβλητος καὶ ἀνούτατος**, include every kind of wound; **βάλλω** being used of missiles, **οὐτάω** of weapons held in the hand.

542. **αὐτὰρ ἀπερύκοι**, '*while* she kept off': **αὐτάρ** is used on account of the negative notion of **ἀπερύκοι**, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἐρωήν, the 'rush' or 'spring.'

BOOK V.

It is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomede. In technical language, it is his **ἀριστεία**. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomede takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1–105), but returns with fresh strength encouraged by Athene (106–165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomede, and flies to Olympus (166–430). Apollo and Ares now aid the Trojans;

after rebuke from Sarpedon, Hector rallies his forces, and Diomede has to retreat (431–626). Sarpedon kills Tlepolemus, but is himself wounded (627–710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomede, and with her he attacks and wounds Ares (711–863). Ares flies to Olympus, and the other gods leave the battle-field (864–909).

The title of **Διομήδους ἀριστεία** is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at l. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially l. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2. 116), where the four lines 6. 289–292 are quoted as occurring *ἐν Διομήδεος ἀριστείῃ*.

A peculiar character is given to the 'Aristeia' of Diomede by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomede's eyes so that he may know the gods: but he is not to fight against them, except Aphrodite.

5. 380 ff. Aphrodite having been wounded by Diomede, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but 'he is not long-lived who fights against immortals.'

5. 436 ff. Diomede attacks Apollo, but has to retreat.

5. 605 ff. Diomede warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomede not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomede says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. **ἀστέρ[ι] ὀπωρινῷ**, the Dog-star, as appears from Il. 22. 26–31.

6. **παμφαίνῃσι**, the Subj. because the clause is qualifying or limiting in sense: Diomede was like the Dog-star 'which shines,' = *as* or *when* it shines; cp. 10. 184., 23. 518. **παμφαίνω** is not compounded with

παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

Ὠκεανοῖο, Gen. of *material* (as πρῆσαι πυρός, to burn with fire): cp. Od. 6. 224 ἐκ ποταμοῦ χρόα νίζετο (= with water from the river .

11. πάσης, 'of every kind,' so ἄγρια πόντα (l. 52), δαίδαλα πάντα (l. 60): see the note on 1. 5.

12. οἱ, Diomede. ἀποκρινθέντε, 'coming forward from the throng.'

l. 21. οὐδ' ἔτλη, i. e. he leaped from the chariot to defend his brother (cp. l. 297), but his courage failed. περιβῆναι, 'to bestride' (in defence).

24. οἱ, *Dat. ethicus*, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τειχεσιπλῆτα, lit. 'one that draws near to walls,' hence 'assailer of cities,' by a kind of litotes (§ 59): see on 4. 449.

32. οὐκ ἂν ἐάσαιμεν, 'may we not leave,' a polite form of request.

33. ὁπποτέροισι κ.τ.λ., (to decide) to which of the two, &c.

34. The anger of Zeus is a rhetorical fiction: he has not yet forbidden the other gods to take part in the war.

36. ἠϊόεντι, 'with sandy banks' (ἠϊόνες), such as a river has near its mouth.

40. στρεφθέντι is a 'true' Dat., μεταφρένῳ a locatival Dat. πρώτῳ with στρεφθέντι, 'who first turned.'

44. ὅς, sc. Phaestus. So in l. 60 ὅς means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσετο (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. ὀξυόεις, made of ὀξύη, a kind of beech. Hence ὀξύη itself = 'spear' (Archil. &c.). The derivation from ὀξύς is against analogy.

53. ἰοχέαιρα, 'pourer forth of arrows'; cp. 618 ἐπὶ δούρατ' ἔχευαν.

59. Some write Τέκτονος as a proper name, perhaps rightly, since the patronymic Ἁρμονίδης cannot well stand alone.

64. οἶ τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἐκ κήδεα πέσσει, and Od. 6. 12 θεῶν ἄπο μήδεα εἰδώς. The gods had taught him δαίδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμε, 'cut through the tongue beneath,' i. e. at the root.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ ἀΐσσων, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδεΐδην, Acc. *de quo*, § 37, 7.

89. ἐεργμέναι, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκεσσι γὰρ ἔρχατο πάντῃ. But Aristarchus is said to have read ἐερμέναι, 'strung' or 'fastened

together' (ἕρμα, 'a fastening,' 4. 117). Perhaps we should read **ἐέργμεναι** (Inf. of ἐέργω), taking it with **ἰσχανόωσι**, 'are not strong enough to withstand it,' 'do not hold out against it.'

90. Join **ἕρκεα ἀλωάων**. What sort of 'fence' or 'barrier' is meant by **ἕρκεα** can only be conjectured: cp. 18. 564.

91. **ἐπιβρίσῃ**, 'throws its weight in,' i. e. swells the force of the river.

98. Join **βάλε . . κατὰ δεξιὸν ὦμον**; for the use of **τυχών** cp. ll. 582, 858, also l. 119 ἔβαλε φθάμενος.

99. **γύαλον**. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. **ἐπὶ . . ἄϋσε**, 'shouted *at* or *over* him.'

105. **Λυκίηθεν**. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.

109. **πέπον**, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances: and it is very unlikely that the use of such a word should vary.

111. **καθ' ἵππων**, 'down from the chariot.'

112. **διαμπερές**, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. **ἀνηκόντιζε**. Cp. the imitation, Eur. Hel. 1587 *αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον.*

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. **μοι . . πατρί**, 'my father,' see on 4. 219.

117. **φῖλαι**. This Aor. is always used of the favour of a *god.*

118. **δὸς δέ τέ μ'**. There was another ancient reading **τόνδε τέ μ'**, which is perhaps better, since **δέ τε** is not in place here (§ 49, 9). **ἐλθεῖν**, sc. τὸν ἄνδρα, with change of Subject. **ὁρμήν**, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent *ὕστερον πρότερον*, because the *main object* of the prayer is put first: cp. l. 359 and Virg. Æn. 2. 353 *moriamur et in media arma ruamus* (with Conington's note).

125. **τοι**, a 'true' Dat. (not governed by **ἐν**): cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

Aspice; namque omnem quae nunc obducta tuenti
Mortales hebetat visus tibi et humida circum
Caligat nubem eripiam.

It is instructive to contrast this highly wrought sentence with the simplicity and *directness* of Homer.

128. **γιγνώσκῃς**, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, *c*. But many MSS. have the Opt.

135. **καί** is not 'and,' but strengthens **περ**, so that **καὶ πρίν περ** = 'although already.' Accordingly **μεμαώς** is in apposition to **Τυδεΐδης**,

and **δὴ τότε** begins a fresh sentence (= *tum vero*), as in l. 114, l. 454, &c. Recent editors have generally put a colon at **ἐμίχθη**, and made the fresh sentence begin at **καὶ πρίν περ**, with a change of construction, as at 6. 510. But a clause with **καὶ—περ** seems always to *follow* the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 *ἐπεὶ δὲ ἡ ἀγγελίη ἀπίκετο .. παρὰ βασιλέα Δαρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδις ἐσβολήν, καὶ δὴ καὶ τότε πολλῷ τε δεινότερα ἐποίεε, κ.τ.λ.*

137 ff. The picture seems to be of a shepherd in lone country (**ἀγρῷ**) who finds a lion in the fold (**αὐλή**) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will on the sheep, but without appeasing his rage.

138. **ὑπεράλμενον**, 'when he has leaped over,' Aor. Part.

140. **κατὰ σταθμοὺς δύεται**, 'gets inside the steading,' i.e. the buildings of the sheep-station. **τὰ δ' ἐρῆμα**, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 *χίλι' ὑπέστη, αἶγας ὁμοῦ καὶ ὄϊς, τά οἱ ἄσπετα ποιμαίνοντο.*

141. **ἀγχιστῖναι**, 'each close on the next,' 'thick and fast': so 17. 361 *τοὶ δ' ἀγχιστῖνοι ἔπιπτον.* Cp. *προμνηστῖνοι* (Od. 11. 233., 21. 230).

150. **ἐρχομένοις**, 'when they were coming' (to Troy): so l. 198 *ἐρχομένῳ ἐπέτελλε.* Aristarchus took it to mean 'returning' (*ἐπανιοῦσι*), i.e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. **τηλυγέτω**. Buttmann (Lexil. s.v.) showed that *τηλύγετος* means a *favourite* son (or daughter, see Il. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in **-ετος** (as *ἀτρύγ-ετος, ἐριδείκ-ετος, ἑρπ-ετός*, &c.); if so, the derivations from the root **γᾰ-** (**γεν-**) must be set aside.

158. **χηρωσταί** are the heirs who come in when the owner dies (*χῆρος orbus*), = Attic *ὀρφανισταί*. **διά**, with **δατέοντο**.

162. **βοσκομενάων**, partitive, 'one of those feeding.'

164. **βῆσε κακῶς**, 'set them down in evil plight': a kind of oxymoron as **βῆσε** properly means 'set on their feet': see § 60.

172. **ᾧ**, sc. the bow, which is the leading idea.

175. **ὅδε**, adverbial in sense, = 'here': cp. *κεῖνος* (3. 391, &c.).

178. **ἱρῶν**, 'on account of rites' (not performed): cp. 1. 65.

χαλεπὴ .. ἔπι (= *ἔπεστι*), 'is a grievous thing when it is in the case'; **ἔπι** of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read *ἐπιμῆνις* as one word.

181. **πάντα**, adverbial Acc., 'in every point,' § 37, 1.

182. **αὐλῶπις** is lit. 'tube-faced,' i.e. rising in front in the form of a cone, into which the crest was fastened.

184. **ἀνήρ**, sc. *ἐστί*, 'if he is the man I think he is.'

185. **τάδε μαίνεται**, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial.

187. **τούτου**, ablatival Gen. with **ἔτραπεν ἄλλῃ**.

191. 'Surely he is some god in wrath' (cp. l. 183 *εἰ θεός ἐστι*).

195. **σφιν ἑκάστῳ**, apposition, = 'to each of them.'

196. **κρῖ**, 'barley.' **ὄλυραι**, 'spelt,' called *ζειαί* in Od. 4. 41 (cp. Hdt. 2. 36).

208. **ἀτρεκές**, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 *οὔτ' ἂρ δεκὰς ἀτρεκὲς οὔτε δύ' οἶαι*.

214. **ἀλλότριος φώς**, 'a stranger,' i.e. an enemy.

215. **θείην**, Opt. in harmony with the principal Verb **τάμοι**: § 34, 1, *a*.

218. **οὐκ ἔσσεται ἄλλως**, = 'things will be no better': cp. Od. 8. 176 *οὐδέ κεν ἄλλως οὐδὲ θεὸς τεύξειε*. This is a kind of litotes, saying less than is meant (§ 59).

222. **Τρώϊοι**, 'of Tros,' as explained in l. 265 ff.: cp. 23. 291.

227. **ἀποβήσομαι**, so Aristarchus and the best MSS. The common reading is **ἐπιβήσομαι**. The two lines 226–7 recur at 17. 479–480, where **ἀποβήσομαι** is certainly the right word. **ἐπιβήσομαι** makes a weak antithesis to **μάστιγα . . δέξαι**. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (*παραιβάτης*) advances on foot, while the *ἡνίοχος* keeps the chariot ready to secure his retreat.

228. **δέδεξο**, 'await,' 'be ready for,' § 26, 2.

233. **μὴ . . ματήσετον** (Subj.), = 'do not let us have them become restive,' i.e. the danger is that they will: § 29, 5.

235. **νῶϊ**, Acc., governed by **κτείνῃ** in the next line.

249. **χαζώμεθ' ἐφ' ἵππων**, 'let us retreat to (and mount) our chariot,' cp. l. 255. In 24. 356 *φεύγωμεν ἐφ' ἵππων* means 'let us fly in the chariot,' and so 12. 82 *ἐφ' ἵππων ἠγερέθοντο*, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (*ἐπὶ τοὺς ἵππους*), as *ἐπὶ νηῶν* in l. 700. Here however the idea of *mounting* the chariot is necessary. The use of **ἐφ' ἵππων** for the *terminus ad quem* of motion is the same in principle as that of the locatival Dative (*πεδίῳ πέσε*, *fell on the plain*, &c.).

252. **φόβονδ' ἀγόρευε**, 'advise towards flight': cp. 16. 697 *φύγαδε μνώοντο*, 'bethought them of flight.'

253. **ἀλυσκάζοντι** is the emphatic word: 'to shrink in the combat.' So *μεμνημένος* in l. 263.

255. **αὔτως**, 'as I am,' i. e. without chariot.

263. Join **ἐπαΐξαι ἵππων**, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 *ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.* So in prose, Demosth. p. 386 *πρὸς θεῶν ἐρωτήσατ' αὐτὸν μεμνημένοι.* Other participles used in this way are, **φθάμενος** (5. 119, &c.), **τυχών** (see on l. 98).

265. **τῆς γάρ τοι κ.τ.λ.** The sentence is taken up again at l. 268, 'of that breed' (I say). **ἧς** is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.

270. **γενέθλη**, as a predicate with **ἐγένοντο**, 'were the brood that was bred therefrom.'

271. **τούς**, for this use of the Art. with Numerals, see § **47**, 2, *d*.

272. **μήστωρε φόβοιο**, cp. 2. 767 *φόβον Ἄρηος φορεούσας.* **μήστωρε** is the reading of the best MSS. here and at 8. 108: others have **μήστωρι** (*μήστωρα* 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

273. For **κε**, which is hardly in place here, Bekker reads **γε**.

288. **ἀποπαύσεσθαι.** Most MSS. have ἀποπαύσασθαι: see on 3. 112.

289. **ταλαύρινος**, 'with stout (shield of) hide,' for *ταλά-ϝρινος*: cp. *ταλά-φρων*, 'with enduring mind': also *κραταίρινος* (Or. ap. Hdt. 1. 47), *λιθόῤῥινος* (h. Merc 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as *ταλαεργός*, 'patient in work,' *ταλαπενθής*, *ταλαπείριος*), hence 'stubborn in defence': see 7. 239.

291. **ῥῖνα**, Acc. of the *terminus ad quem*.

293. The best MSS. are divided between **ἐξεσύθη** (Zenodotus) and **ἐξελύθη** (Aristarchus): some inferior authorities have **ἐξεχύθη**. The first gives the best sense, but the form *ἐσύθην* wants support. **ἐξελύθη** may mean 'was disengaged' [from the body through which it had passed]. But the true reading is probably **ἐξέλυθεν**, 'came out' (Ahrens, Phil. iv. 601).

295. **παρέτρεσσαν**, 'started sideways,' 'shied.'

297. **ἀπόρουσε**, 'darted forth' from the chariot.

301. **τοῦ γ'**, the dead man.

303. **ἔργον** in the vague sense, 'thing,' &c. For the Opt. see § **31**, 4.

308. **ὦσε δ' ἀπό**, i. e. *ἀπέωσε δέ*.

310. **γαίης**, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. **κεν . . ἀπόλοιτο**, 'would have perished,' § **30**, 6.

315. **οἱ** is *Dat. commodi*, 'she spread out for him.'

323. Join **Αἰνείαο ἵππους ἐξέλασε.** This incident is referred to again in 8. 105–8 and 23. 290–2.

326. **φρεσίν** is a locatival Dat., as in 2. 213 *φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη* (see the note). **ἄρτια**, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. **μέθεπε**, 'set in motion after,' with double Acc., as *ὕπαγε* (16. 148).

330. **Κύπριν.** Aphrodite is so called in this book only: her Cyprian abode is described in Od. 8. 362.

332. Join **ἀνδρῶν πόλεμον**, as 3. 241 *μάχην .. ἀνδρῶν*.

339. **πρυμνόν** is here a substantive: the spear passed 'over the thick part of the palm' (*θέναρ*).

350. **ἦ τέ σ' ὀΐω** is not strictly the apodosis; 'if you choose to mix in war, (you must expect wounds)—nay, you will be made to dread the very name of war.'

354. **μελαίνετο**, i. e. grew livid in complexion.

355. **ἐπ' ἀριστερά**, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. **ἠέρι ἐκέκλιτο**, 'was leaning against a cloud.'

359. **δὸς δέ μοι ἵππους**: for the *ὕστερον πρότερον*, cp. l. 118.

361. **ἕλκος** is Acc. of part affected, ὅ cognate Acc., § 37, 4.

370. The goddess **Διώνη** is only mentioned here.

379. **Τρώων καὶ Ἀχαιῶν** is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. **κεράμῳ**, a jar or barrel. The **δέ** should perhaps be struck out.

389. **μητρυιή**, sc. of Otus and Ephialtes.

392. **παῖς Ἀμφιτρύωνος**, Heracles, who in Homer is still a mortal (here emphatically so), and an archer. The club is a later attribute.

394. **καί** belongs to **ἀνήκεστον**, not to the enclitic **μιν**.

395. **ἐν τοῖσι**, 'in that number,' viz. of gods who have suffered at the hands of men.

396. **ωὑτός**, for *ὁ αὐτός*, is only found here.

397. **ἐν Πύλῳ ἐν νεκύεσσι.** Aristarchus regarded **πύλος** as a Homeric form for **πύλη**, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet *πυλάρτης* applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question **ἐν νεκύεσσι** naturally means his kingdom: cp. 15. 251., Od. 12. 383. The alternative is to take **Πύλος** to be the place of that name, and to refer **ἐν νεκύεσσι** to the dead on a battle-field, comparing the words of Ares, 5. 886 *αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν*, and 15. 118 *κεῖσθαι ὁμοῦ νεκύεσσι*. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. **σχέτλιος, ὀβριμοεργός.** The Nom. is used in exclamations; so **νήπιος** in 406: cp. 1. 231 *δημοβόρος βασιλεύς*, also 2. 353 (note).

405. **σοὶ δ' ἐπί**, = *ἐπὶ δὲ σοί*.

410. **τῷ**, 'therefore.'

414. **κουρίδιον**, 'wedded,' 'lawful': see on 1. 114.

416. **ἰχῶ**, as if from a Nom. *ἰχώς*, declined like *ἱδρώς*.

417. **ἄλθετο χείρ.** The asyndeton may express suddenness.

422. **Κύπρις**, a name for Aphrodite, only in this book.

424. **τῶν τινὰ .. Ἀχαιϊάδων**, repeated from 422.

433. **γιγνώσκων**, i. e. 'although he knew.' Cp. *φάντες*, 3. 44.

434. **οὐδέ**, 'not even.'

448. **ἀδύτῳ**, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).

450. **αὐτῷ**, opposed to **τεύχεσι**.

452. **βοείας** is the general term, divided in the next line into **ἀσπίδας**, ordinary round shields, and **λαισήϊα**, lighter targets of untanned hide. **πτερόεντα**, 'winged,' i.e. borne as lightly as if they were winged.

456. **ἐρύσαιο**, 'withdraw': for the Opt. with **οὐκ ἄν**, cp. l. 32.

465. **Ἀχαιοῖς** may be construed with **ἐάσετε**, or (as Dat. of the agent) with **κτείνεσθαι**.

473. **φῆς που**, 'you thought, it seems.' **ἑξέμεν**, 'would hold,' defend: the word may be chosen in allusion to the name *Ἕκτωρ*.

475. This may allude especially to the absence of Paris.

477. **ἔνειμεν**, 'are in (the city) as allies.'

481. **κὰδ δέ**, sc. *ἔλιπον*: cp. 3. 268.

485. **ἀτάρ**, cp. the note on 2. 599.

486. **ὤρεσσι**, for *ὀάρεσσι*, 'wives.'

487. **μή πως .. γένησθε**, 'see that ye do not become,' expression of fear or warning, § **29**, 5.

ὡς .. ἁλόντε. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = *ὑμεῖς καὶ αἱ γυναῖκες*, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where *ἄξαντε*, after *πολλοὶ ἵπποι*, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of **τύνη δ' ἕστηκας κ.τ.λ.** Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.

492. **ἀποθέσθαι** depends on **χρή**: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 **Πουλυδάμας** *μοι πρῶτον ἐλεγχείην* **ἀναθήσει**, Od. 2. 86 *μῶμον* **ἀνάψαι**, also Pind. Ol. 11 (10), 5 **ἐρύκετον** *ψευδέων* **ἐνιπὰν** *ἀλιτόξενον* (possibly an imitation of Homer), and Ol. 8, 68.

499. **ἱεράς**, perhaps in the original sense, 'strong,' 'goodly' (Sanscr. *ishirás*, strong, fresh): cp. 10. 56., 16. 407, &c.

500. **ἀνδρῶν λικμώντων** is to be joined with **ἀλωάς**, rather than taken as a Gen. absolute. But **ἐπειγομένων ἀνέμων** is absolute.

502. **αἱ δ᾽ . ἀχυρμιαί**, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § **47**, 2, *b*.

503–5. The point of the comparison is the way in which the dust raised by the Trojan rally is driven over the Greeks. **ἂψ ἐπιμισγομένων** may agree with **αὐτῶν** or be governed by **ἵππων**: it is further explained by **ὑπὸ δ᾽ ἔστρεφον ἡνιοχῆες**: the dust was raised by the feet of their horses 'as they (the Trojans) returned to the charge, the charioteers wheeling them to face the enemy' (**ὑπό**). The chief difficulty in this explanation is the harshness of referring **αὐτῶν** to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 *Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν* (sc. the Greeks, who have not been mentioned); cp. also 16. 601—

οὐδ᾽ ἄρ᾽ Ἀχαιοὶ
ἀλκῆς ἐξελάθοντο, μένος δ᾽ ἰθὺς φέρον αὐτῶν.

504. **πολύχαλκον**, 'rich in brass,' cp. 17. 425 *χάλκεον οὐρανὸν ἷκε*. It was natural to suppose the fabric of heaven to be of some metal.

506. **οἱ δέ**, sc. the Trojan warriors. **χειρῶν**, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join **μάχῃ Τρώεσσιν ἀρήγων**, as in l. 521. Others (as Nicanor) took *μάχῃ* with *ἐκάλυψε*, 'spread over the battle,' as 16. 567 *ἐπὶ νύκτ᾽ ὀλοὴν τάνυσε κρατερῇ ὑσμίνῃ*.

511. **πέλεν**, 'was busy,' moved about.

517. **πόνος ἄλλος**, i. e. the toil (of battle) which otherwise occupied them: cp. 2. 191.

523. **νηνεμίης**, 'in calm weather': Gen. of time, § **39**, 2.

526. **ἀέντες**, 'when they blow.'

532. **ἀλκή**, 'help,' 'defence.'

543. **Φηρή**, also *Φηραί* (Od. 3. 488), is not in the Catalogue.

544. **βιότοιο**, 'in substance,' Gen. of *material*. **γένος** is Acc., 'he was by birth': cp. 21. 187 *γενεὴν μεγάλου Διὸς εὔχομαι εἶναι*.

546. **ἄνδρεσσιν**, 'for men,' governed by **τέκετο ἄνακτα**, 'begat to be *their* king.'

554. **οἵω τώ γε**. The order is exceptional, for **τὼ δ᾽ οἵω κ.τ.λ.**

555. **ἐτραφέτην**. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. **ἐτραφέτην . . τάρφεσιν** seems a play on words: the root is the same.

559. **Αἰνείαο**, governed by *χείρεσσιν*, and so in l. 564.

566. **περὶ . . δίε**, 'he was in fear *over*, on account of —.' Some take **περί** to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. **ἀποσφήλειε**, 'baulk them,' 'cause them to fail.'

582. **ἀγκῶνα** is governed by **βάλε** in l. 580; **τυχών** as in l. 98.

586. **κύμβαχος** seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. **κυδοιμόν**, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 *πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν*.

597. **ἀπάλαμνος**, 'helpless.'

601. **οἷον** is an adverbial Acc. Neut.: **οἷον δή** expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. **κεῖνος**, 'yonder,' as 3. 391 *κεῖνος ὅ γε κ.τ.λ.* So **ὅδε**, l. 175.

607. **αὐτῶν**, sc. the Greeks, as the context shows.

612. **Παισός**, called **Ἀπαισός** in 2. 828.

621. **ἄλλα .. τεύχεα**, 'the arms *as well*': cp. 2. 191.

623. **ἀμφίβασιν**, 'bestriding,' in defence: cp. l. 21.

634. **πτώσσειν ἐνθάδ'**, 'what compulsion is on you to cower here'? = 'what obliges you to be here where you shrink from the battle'? **ἐόντι**, 'that art,' = 'since thou art.'

638. **ἀλλ' οἷον** —. The force of this phrase is somewhat clearer in two similar places in the Odyssey—

4. 240 *πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,*
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι,
ἀλλ' οἷον *τόδ' ἔρεξε κ.τ.λ.*

11. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,*
ὅσσον λαὸν ἔπεφνεν ἀμύνων **Ἀργείοισιν,**
ἀλλ' οἷον *τὸν Τηλεφίδην κατενήρατο χαλκῷ.*

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. **ἀλλά** expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line *πάντας δ' οὐκ ἂν κ.τ.λ.* has fallen out in the text before l. 637. Cp. Dinarch. c. Dem. § 37 *ὧν τοὺς μὲν ἀρχαίους ἐκείνους μακρὸν ἂν εἴη λέγειν, . . ἀλλὰ ταυτὶ τὰ μικρὸν πρὸ τῆς ἡμετέρας ἡλικίας γεγενημένα κ.τ.λ.* For **ἀλλ' οἷον**, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read **ἀλλοῖον**, 'another kind of man they say Heracles was': cp. 11. 391 *ἦ τ' ἄλλως ὑπ' ἐμεῖο κ.τ.λ.* This gives fair sense, but the transition is rather abrupt. Note the Masc. **οἷον**, in spite of the Fem. title **βίην Ἡ.**

650. **μιν εὖ ἔρξαντα**, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 *κακῶς δ' οἵ πέρ μιν ἔρεζον .. ἐτίσατο.* The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. **δαμέντα**, sc. **σέ**: change of grammatical Subject.

662. **ἔτι**, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξερύσαι, 'no one thought of one thing, viz. to draw it out.' τό does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τις in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλέονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῷ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (*ἔμπνοος*), i. e. recovered consciousness.

698. ζώγρει, 'gave him life': elsewhere ζωγρέω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφηότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 *πέτονται ἐπ' Ὠκεανοῖο ῥοάων.*

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomede, ll. 601–6.

708. Ὕλῃ, with ῠ (as also in 7. 221), but ῡ in the Catalogue (2. 500). Zenodotus read Ὕδῃ, perhaps supposing a different place to be intended. There is a *Ὕδη* in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 *νήσων . . αἵ θ' ἁλὶ κεκλίαται.* Κηφισίς was the old name of the lake Copais, from the river *Κήφισος.*

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐποιχομένη, 'going about the work.'

723. σιδηρέῳ ἄξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσέοισι κ.τ.λ., i.e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 *ἔντοσθεν ἱμᾶσιν ἐντέτατο στερεῶς*, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of contrast, the Subject being the same: she put off the πέπλος, and put on the χιτών.

738. θυσσανόεσσαν, 'adorned with tassels,' cp. 2. 448 *τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται.*

739, 740. It is not clear whether Φόβος, Ἔρις, and the others are represented by figures on the shield, or are themselves actually present

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36–37—

τῇ δ' ἐπὶ μὲν Γοργὼ βλοσυρῶπις ἐστεφάνωτο
δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.

The shield, however, had a real power of causing the *things* φόβος (15. 230., Od. 22. 299), ἀλκή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. **ἀμφίφαλος**, 'with a ridge (**φάλος**) on each side,' i. e. descending from the top of the helmet to each ear. It was also **τετραφάληρος**, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. **ἀραρυῖαν**,'furnished,' decked with (figures representing) champions of a hundred cities. **ἑκατόν** is sometimes taken with **πρυλέεσσι**, but this makes **πολίων** rather unmeaning.

750. **ἐπιτέτραπται κ. τ. λ.**, 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. **κεντρ-ηνεκέας**, 'driven on by the goad.' The meaning of **-ηνεκής** is *continuous motion* or *extent*; δι-ηνεκής 'continuous,' 'unbroken,' δουρ-ηνεκές, 'the distance to which a spear *carries*,' ποδ-ηνεκής, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. **ἀκροτάτῃ κορυφῇ**, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. **τάδε .. ἔργα**, construction like *τόδε χώεο*, § 37, 1. Cp. Od. 14. 284 *νεμεσσᾶται κακὰ ἔργα.*

758. **ὁσσάτιόν τε καὶ οἷον**, = *ὅτι τοσοῦτον καὶ τοιοῦτον.*

759. **ἄχος**, Acc. of result, cp. 3. 50.

761. **τοῦτον**, *istum*, § 45. **ἀνέντες**, 'in having sent forth.' **οἶδε**, 'has sense of,' 'feels the force of': cp. 6. 351 *ὃς ᾔδη νέμεσιν.*

766. **πελάζειν**, 'to bring him in contact with,' cp. 4. 449.

770. **ἠεροειδές** is most naturally taken as an adverb with **ἴδεν**, 'as far as a man descries in dim outline'; *ἠεροειδὲς ἰδεῖν* is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (**θρῴσκουσι**).

774. **συμβάλλετον**, Dual, as if **ἠδὲ Σκάμανδρος** had preceded. So Od. 10. 513 *Πυριφλεγέθων τε ῥέουσι Κώκυτός θ'*, 14. 216 *Ἄρης τ' ἔδοσαν καὶ Ἀθήνη*: and still more harshly, Il. 20. 138 *εἰ δέ κ' Ἄρης· ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.*

778. **ἴθματα**, i. e. with short quick steps: cp. H. Apoll. 114 *βὰν δὲ ποσὶ τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι.*

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoulés*).

791. ἐπὶ νηυσί is of course an exaggeration, a piece of rhetoric.

797. κάμνε, 'was weary.'

803. ἐκπαιφάσσειν, 'to show himself in front.'

805. δαίνυσθαί μιν ἄνωγον explains πολεμίζειν οὐκ εἴασκον (hence the asyndeton), the apodosis being αὐτὰρ ὁ κ.τ.λ.: 'even when I forbade him to fight—bade him feast quietly—yet he,' &c. For the story cp. 4. 385 ff.

808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much *without* Athene.

810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.

811. κάματος πολυάϊξ, 'the weariness of many assaults.'

812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.

819. οὔ μ' εἴας, epexegesis of ἐπέτειλας, hence the asyndeton.

821. οὐτάμεν, sc. *ἐπέτελλες* or the like, understood out of the negative οὔ μ' εἴας (Zeugma).

823. ἀλήμεναι, cp. *εἰλόμενοι*, l. 782.

827. τό γε δείδιθι, 'have that fear' (expressed in your speech).

831. τοῦτον, cp. l. 761. τυκτὸν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.

834. τῶν δέ, 'the others,' viz. the Greeks.

845. Ἄϊδος κυνέην, 'the helmet of darkness.'

851. ἵππων, the chariot of Diomede; Ares was on foot.

854. ὑπέκ generally means 'away from under'; but here there is no reason for the spear passing under the chariot. It may be simply = 'up away from.' Or we may read ὑπέρ, with Ven. A.

858. διὰ .. ἔδαψεν, Tmesis.

864. ἐρεβεννὴ ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (*ἐκ νεφέων φαίνεται*) as the storm comes on. Cp. 11. 62 *οἷος δ' ἐκ νεφέων ἀναφαίνεται οὔλιος ἀστὴρ παμφαίνων, τότε δ' αὖτις ἔδυ νέφεα σκιόεντα.* The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.

865. καύματος ἔξ, 'after heat,' 'by way of change from heat': cp. Hdt. 1. 87 *ἐκ δὲ αἰθρίης τε καὶ νηνεμίης συνδραμέειν ἐξαπίνης νέφεα.*

873. τετληότες εἰμέν, instead of *τέτλαμεν*, to emphasise the notion of continuance, 'we go on suffering.'

875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 *σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ ὅν τινα κ.τ.λ.*

876. ἀήσυλα only occurs here, apparently = *αἴσυλα*.

879. προτιβάλλεαι, 'dost give heed to'; cp. *ἐπιβαλλόμενος* 6. 68, and

the phrases *βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσί*, meaning 'to consider.' The common translation of **προτιβάλλεαι**, 'dost attack,' is too strong.

887. **ἀμενηνός.** This word occurs only here and in the phrase *ἀμενηνὰ κάρηνα*, peculiar to the Odyssey.

892. **ἀάσχετον**, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form *ἄσχετον*, about which there is no difficulty, occurs in 16. 549 *ἄσχετον, οὐκ ἐπιεικτόν.*

896. **γένος**, Acc., see on l. 544.

898. Join **καὶ πάλαι**, 'long ago.' **ἐνέρτερος οὐρανιώνων**, i. e. cast down from heaven, cp. 8. 13–16. Some make **Οὐρανίωνες** here = 'children of **Οὐρανός**,' viz. Titans: but this is a post-Homeric use of the word.

900. The best MSS. read **πάσσεν**, some others **ἔπασσεν**. The next line is wanting in some good MSS.: with the reading **πάσσεν** it forms a somewhat harsh asyndeton.

902. **ὀπός**, 'fig-juice,' used as rennet. **ἐπειγόμενος**, 'pressing in,' cp. l. 301 *ἐπειγομένων ἀνέμων*: the juice is thought of as a force applied.

903. **περιτρέφεται**, the reading of Herodian, gives the best sense, 'curdles.' **κυκόωντι** is a 'true' Dative: it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon *get it* to curdle. The MSS. have **περιστρέφεται**, which is defensible, the whole clause **μάλα δ' ὦκα κ. τ. λ.** being epexegetic of **ἐπειγόμενος.**

906. **κύδεϊ γαίων**, perhaps with allusion to l. 869 *πὰρ δὲ Διὶ Κρονίωνι καθέζετο* **θυμὸν ἀχεύων.**

BOOK VI.

The sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1–72), Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomede (73–118). During Hector's absence from the battle occurs the episode of the meeting of Diomede and Glaucus (119–236). Hector delivers his message, and the solemn prayer against Diomede is offered accordingly (237–311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312–369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has gone with their child. He there takes

leave of her in the famous scene from which this book has its title (**Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία**), and returns with Paris to the field of battle (370–529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
ὣς αἱ μέν ῥ' εὔχοντο,

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the **ἀριστεία** of Diomede. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the Aristeia of Diomede is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomede begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1–311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomede, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomede to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomede is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an original 'Aristeia of Diomede,' from which the existing Aristeia was in *substance* derived. But we cannot suppose the *form* to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. **οἰώθη**, 'was left alone,' viz. by the gods.

2. **ἴθυσε**, 'aimed its course,' 'swept'; from *ἰθύς* 'aim,' 'direction,' 'effort' (l. 79). **πεδίοιο**, gen. of *space*, § 39, 3.

3. **ἀλλήλων**, governed by **ἰθυνομένων**, 'aiming at one another'; which again is to be taken with **μάχη** in the last line.

4. Here the first reading of Aristarchus is said to have been—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλίμνης.

And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

The **Στομαλίμνη** must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5–72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially 5. 37 *ἕλε δ' ἄνδρα ἕκαστος ἡγεμόνων· πρῶτος δὲ κ.τ.λ.*

15. **φιλέεσκεν**, 'was kind to,' 'entertained' (as guests).

17. **ὑπαντιάσας**, 'meeting' [the enemy]: **ὑπό** as in *ὑπομένω*, &c.

19. **ὑφηνίοχος**, formed like *ὑπο-δμώς, ὑπο-δρηστήρ, ὑπο-φήτης*, &c.: 'the chariot-driver under' [the chief warrior].

39. **βλαφθέντε**, 'having broken down,' 'come to disaster.'

40. **πρώτῳ**, i.e. the foremost point, where the yoke was fastened (*ἐπ' ἄκρῳ*, 5. 729).

45. **γούνων**, with **λαβών**, 'seizing by the knees.'

46. **ζώγρει**, 'take alive,' so 10. 378., 11. 131: but otherwise in 5. 698.

50. **ἐμέ**, Acc. because the *thing* heard is given by **ζωόν**: see § 37, 7.

51. **ἔπειθεν**. So the best MSS.; others have **ὄρινεν**.

53. **καταξέμεν**, Aor. Inf., cp. 3. 105, where *ἄξετε* is Imper.: § 9, 3.

55. **ὦ πέπον**, see on 5. 109.

59. **μηδ' ὅς**, 'not even he,' § 48, 1.

60. **ἀκήδεστοι καὶ ἄφαντοι**, 'without funeral rite or memorial.'

68. **ἐπιβαλλόμενος**, 'throwing himself on,' 'aiming eagerly at.'

70. **τὰ . . νεκρούς**, double Acc., as with *ἀφαιρέω* &c.

71. **συλήσετε**, the change of Person and also of Mood expresses the indifference of Nestor: '*you* may when you like —': cp. 7. 30.

88. **νηόν**, Acc. of the *terminus ad quem*, § 37, 6.

92. θεῖναι, 'let her place': Inf. for the Third Person Imper.: cp. 7. 79. ἐπὶ γούνασι, the statue of the goddess being a sitting figure.

94. ἦνις, 'yearlings.' ἠκέστας, 'untouched by the goad,' not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of ἤ-κεστος from *κεντέω* is probable (cp. *πολύ-κεστος*, 3. 371), but the η (for ᾰ?) is unexplained. As to ἦνις nothing is really known.

αἴ κ' ἐλεήσῃ, 'in the hope that she will pity,' further explained by αἴ κεν Τυδέος υἱὸν *κ.τ.λ.*

109. ὡς, = *ὅτι οὕτως*, cp. 4. 157.

117. ἀμφί, 'on both sides,' i. e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. πυμάτῃ, 'last,' i. e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. προβέβηκας, 'art in front,' 'in advance of.'

126. ὅ τ', 'in that': see § 48, 2.

128. Note that Diomede no longer has the power of knowing a god.

133. Νυσήϊον, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. θύσθλα, 'implements of their rites.'

139. τυφλόν. Elsewhere in Homer the word for 'blind' is *ἀλαός*.

140. ἀπήχθετο, Aor., 'had become hateful': Pres. *ἀπεχθάνομαι*.

143. The play of sound in ἆσσον . . θᾶσσον is evidently intended: cp. 5. 440 *φράζεο, Τυδεΐδη, καὶ χάζεο.*

ὀλέθρου πεῖρατ', 'the ending of (i. e. the ending that consists in) destruction'; like *τέλος θανάτοιο*, 3. 309., 5. 553, &c. On πεῖραρ meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. ὥρῃ, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 *ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.* The word ἐπιγίγνεται expresses the *fresh* growth of leaves: cp. *ἐπίγονοι* = 'the *new* generation.' Aristarchus himself read ὥρη, taking the clause to be = *ἐπιγιγνομένης τῆς ὥρης.* The passage is usually quoted with this reading as an example of 'parataxis' (§ 57).

149. φύει may be transitive, as in the preceding line: 'bears,' 'is fruitful,' = 'flourishes.'

ἡ μὲν — ἡ δ' is the reading now generally adopted. It is in harmony with the τὰ μὲν — ἄλλα δέ of l. 147. The other reading ἠμὲν — ἠδ' gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives ἠμέν — ἠδέ are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to εἰ ἐθέλεις δαήμεναι is understood, or rather it

is supplied by the story which follows in l. 152 ἔστι κ.τ.λ.: 'if you wish to learn these things — there is a city,' &c. Some take **δαήμεναι** as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp 7. 375 αἴ κ' ἐθέλωσι παύσασθαι κ.τ.λ. A similar ellipse is found with **ἐπεί**, as 3. 59 ἐπεί με κατ' αἶσαν ἐνείκεσας (see the note).

151. **γενεήν**. The Acc with **εἰδέναι** is used when it means 'knowing about' *generally*: the object itself (not this or that fact about it) being the *thing* known. So μέμνημαι, 6. 222., 9. 527., 23. 361: and εἴρομαι, 6. 239., 10. 416., 24. 390.

152. **Ἐφύρη**, the old name of Corinth, which might be said to be in a corner (**μύχῳ**) of the country of Argos (δῆμος Ἀργείων, cp. ll. 158–9). Possibly however **Ἄργος** here means the Peloponnesus.

159. **Ἀργείων**, to be taken with **δήμου** (l. 158). Note the *order* of the narrative: the poet first gives the main fact (ll. 158-9), then goes back a little way for the details and causes (ll. 160 ff.).

ἐδάμασσε, sc. τοὺς Ἀργείους (including of course Bellerophon). Some understand Bellerophon only as the Object to ἐδάμασσε: but the words **ὑπὸ σκήπτρῳ** suggest kingly rule in general rather than power over a single man.

164. **τεθναίης**, i. e. 'you may as well die' (as not kill &c.).

165. **μ'**, i.e. **μοι**, a rare elision, § 51, 5.

166. **οἷον**, = ὅτι τοῖον, cp. l. 109.

168. **ὅ γε**, Art. of contrast, 'but at the same time he gave,' § 47, 1.

σήματα, a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the **σῆμα**. Hence **σήματα λυγρά** is an oxymoron (§ 60); 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. **γράψας κ.τ.λ.** 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (θυμοφθόρα **πολλά**) and written (as letters were in later times) on folding tablets (Lat. *pugillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric **σήματα** were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 θ. φάρμακα, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od 4. 716., 10. 363., 19. 323.

177. **φέροιτο**, Mid. 'brought with him,' as his credentials.

179. **ἀμαιμακέτην**, probably a kind of intensive form of *μακρός*, cp. *ἱστὸς ἀμαιμάκετος* (Od. 14. 311) 'a monstrously tall mast.'

182. **δεινόν** may go with **μένος**, or (better) as an adverb with **ἀποπνείουσα**, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 *δεινὸν . . νεύοντα* 'nodding fearfully,' also Od. 4. 406 *πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν*.

184. **Σολύμοισι.** The early inhabitants of Lycia, according to Herodotus (1. 173), were the **Μιλύαι**, anciently called *Σόλυμοι*. Cp. Od. 5. 283.

186. **ἀντιανείρας**, 'a match for men,' cp. 3. 189.

187. **πυκινόν**, 'closely wrought,' hence 'crafty.'

192. **δίδου δ' κ.τ.λ.** is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. **δίδου** in l. 219, and see § 27.

195. **φυταλιῆς καὶ ἀρούρης**, with **τέμενος**, 'a plot (consisting) of plantation and tillage.' A **τέμενος** was a piece of land excepted from the system of common occupation. **φυταλιή** is generally vineyard-land, cp. 9. 579 ff., where a *τέμενος* is half vineyard, half arable.

200. **καὶ κεῖνος**, 'even he,' whom they had formerly loved and protected. **ἀπήχθετο**, see on l. 140.

201. **Ἀλήϊον . . ἀλᾶτο.** The poet seems to suggest that the plain was so called from the 'wandering' (**ἄλη**) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. **Τυδέα**, Acc. of remembering *about him generally*, cp. l. 151.

226. **καὶ δι' ὁμίλου**, 'in the press of battle,' not merely when they met as single combatants.

233. **πιστώσαντο**, 'plighted their faith,' reciprocal use of the Mid.

234. **φρένας ἐξέλετο Ζεύς.** Any strange thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11., &c. The notion of romantic generosity is foreign to the Iliad.

237. For **φηγὸν** some good MSS. have **πύργον**: perhaps rightly, since the oak was too far out in the plain for the women to come.

239. **εἰρόμεναι**, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. **κήδε' ἐφῆπτο**, cp. 2. 15.

242. **ἀλλ' ὅτε δή**, the apodosis is in l. 251, **ἔνθα κ.τ.λ.**

243. **αἰθούσῃσι**, the Instrumental Dat., in the comitative use, § 38, 3.

248. **τέγεοι**, 'with roofs'; doubtless of some particular kind.

251. **ἠπιόδωρος**, 'gracious giver,' cp. l. 394.

252. The ancients took **ἐσάγουσα** = 'going to visit': but there is no support for this sense of *ἄγω*.

255. Hecuba answers her own question: ἦ μάλα δὴ = 'I know how it is, namely that—.'

260. καὐτός, for *καὶ αὐτός*.

264. ἄειρε, 'draw,' 'fetch,' cp. l. 293 *ἀειραμένη*.

265. Most MSS. omit δ', so that μένεος has to be taken with ἀπογυιώσῃς. But cp. 22. 282 *ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι*.

268. πεπαλαγμένον, 'for one bespattered . . to pray': cp. 2. 234.

281. ὥς κέ οἱ . . χάνοι, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in αἴ κ' ἐθέλῃσ' *κ.τ.λ.*, § **34**, 2, *a*. The clause is generally taken as a *wish*, made conditional by κε: 'would that (if he does) the earth may open for him.' A *wish* is no doubt implied, but in point of form the words express *purpose*, or at least *expectation* of a result, and ought to be so translated. On γαῖα χάνοι cp. 4. 182.

285. ἀτέρπου. The Adj. *ἄτερπος* is not found elsewhere, and is not in accordance with analogy. Aristarchus read ἄτερ που; 'I should think that without sorrow (=right gladly) I had put away the thought of him'; i. e. got rid of him. Nauck's conj. ἄφαρ που, 'straightway,' is attractive. φρένα may be the subject of ἐκλελαθέσθαι (or better) Acc. of the seat of feeling, § 37, 4. Zenodotus read *φαίην κεν* φίλον ἦτορ.

289. παμποίκιλοι, 'all covered with embroidery,' cp. l. 294.

The four lines 289–292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the *Cypria* (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.

291. ἐπιπλώς, 2 Aor. Part.; the Indic. *ἐπ-έπλως* occurs in Od. 3. 15.

292. ὁδόν, with ἤγαγε as a 'cognate' Acc.

301. ὀλολυγῇ, a cry raised by women at a sacred rite, cp. Od. 3. 450.

305. ῥυσίπτολι, 'shielder of the city.'

311. ἀνένευε. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.

316. We have here the three principal parts of a house, the αὐλή or court-yard, the δῶμα, i. e. the chief hall (also called *μέγαρον*), and the θάλαμος, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer,' *Journ. of Hell. Stud.* III. p. 264.

319. δουρός, to be taken with πάροιθε, 'at the head of the spear,' rather than with αἰχμή in the next line.

321. ἕποντα, 'busy with': this is the only certain instance of the simple Verb *ἕπω*. The original meaning is probably 'to handle,' as Mr. Leaf has shown (*Journ. of Philology*, xiv. p. 231): cp. ἀφόωντα in the next line.

326. δαιμόνι'. This address expresses painful surprise: see 1. 561.

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. **πυρός,** Gen. of *material*, § **39**, 4.

335. **Τρώων χόλῳ,** 'anger at the Trojans': see § **39**, 1.

336. **ἄχεϊ προτραπέσθαι,** 'to give way to vexation.' In these words, and again in l. 339 **νίκη δ' ἐπαμείβεται ἄνδρας,** 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For **ἐπαμείβεται** cp. 15. 684 *ἄλλοτ' ἐπ' ἄλλον ἀμείβεται.*

340. **δύω,** Aor. Subj., expressing *purpose* or *resolution*, § **31**, 1.

344. **ὀκρυοέσσης,** 'a thing of horror'; from *κρύος* 'chill.' The proper form of the word is *κρυόεις*, not *ὀκρυόεις*: the original reading here must have been **κακομηχάνοο κρυοέσσης,** § **19**, 3.

348. **ἀπόερσε,** 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled* wish **ὥς μ' ὄφελ' κ.τ.λ.** Cp. Od. 1. 218, and the Attic use after **ὡς** and **ἵνα.**

349. **τεκμήραντο,** 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (*Κρονίδης*) *κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι*: Od. 10. 563 *ἄλλην δ' ἡμὶν ὁδὸν τεκμήρατο Κίρκη.*

351. **ὃς ᾔδη,** Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of **οἶδα,** cp. 2. 213., 5. 326 *ὅτι οἱ φρεσὶν ἄρτια ᾔδη.*

361. **ἐπέσσυται ὄφρα,** see 4. 465.

368. **δαμόωσιν,** Fut., § **12**, 3: 'the time is come (**ἤδη**) that they will subdue me, cause me to fall.'

370. **εὖ ναιετάοντας,** 'good to dwell in,' cp. Od. 1. 404 *Ἰθάκης ἔτι ναιετοώσης,* 'while Ithaca is still a dwelling-place.'

376. **εἰ δ' ἄγε,** see 1. 302. The **δ'** may be for **δή,** § **51**, 6.

378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple'? The first member of the question is again subdivided by the alternatives **ἐς γαλόων ἢ εἰνατέρων.** Thus the first **ἠέ** is answered by **ἦ** in l. 379, the **ἢ** of l. 378 being subordinate.

382. **ἐπεὶ κ.τ.λ.** The apodosis is unexpressed, see on 3. 59., 6. 150.

394. **πολύδωρος,** 'bountiful giver,' like *ἠπιόδωρος*, l. 251. So Ameis: older explanations are, 'earned by many gifts' (*μυρία ἕδνα*, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 *ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί*). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called **δῶρα.**

396. **Ἠετίων,** Nom. to suit the following clause (§ **58**, 3), cp. 14. 75 *νῆες ὅσαι .. ἕλκωμεν*: and especially Od. 8. 74—

> *Μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,*
> *οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.*

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353: cp. Od. 1. 50, 51—

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης·
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

397. These **Κίλικες** seem to be in Mysia: the historical Cilicia is much too distant for a raiding expedition from the Troad.

400. **νήπιον αὔτως**, 'an infant and no more.'

403. **ἐρύετο**, 'shielded,' 'was champion,' the proper office of an *ἄναξ*.

407. **φθίσει σε**, 'will be thy undoing.'

408. **ἄμμορον**, 'hapless.'

411. **ἀφαμαρτούσῃ**, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411–430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὅ τι βλέπω
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ᾔστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἅιδου θανασίμους οἰκήτορας.
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σῴζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενής, γενοῦ φίλος,
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή,
πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ.

419. **ἐπὶ . . ἔχεεν**, 'heaped above,' raised a mound over him: cp. *χυτὴ γαῖα*, l. 464.

422. **ἰῷ**, 'one,' 'the same': the only instance of a Masc. of **ἴα**.

424. **εἰλιπόδεσσι**, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (*εἰλ-ύω*): but this is quite uncertain.

426. **τήν** repeats **μητέρα**: so again in l. 427. On **ἄλλοισι**, cp. 2. 191.

428. **πατρός**, i. e. *her* father, who had ransomed her.

433. **ἐρινεόν**, the fig-tree, outside the Scaean gates, cp. 11. 167–170.

435. Join **τῇ γε ἐπειρήσαντο**, 'tried at that point.' This is the only reference in Homer to an attack upon the *walls* of Troy. In the *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On **ἀμφί** cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the *ἀριστεία* of Diomede; see the introduction to Book V (p. 294).

438. **θεοπροπίων**. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 *ἤ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἴσιδον αὐτοί*. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. **Τρώων ἄλγος**, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. **οἵ κεν .. πέσοιεν** and the Subj. **ὅτε κεν .. ἄγηται** evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. **πρὸς ἄλλης**, 'at the beck of another.'

457. A fountain **Ὑπέρεια**, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called **Μεσσηΐς** at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. **καί ποτέ τις εἴπῃσι**, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

> *καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ*
> *λόγοις ἰάπτων, ἴδετε τὴν ὁμευνέτιν*
> *Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,*
> *οἵας λατρείας ἀνθ' ὅτου ζήλου τρέφει·*
> *τοιαῦτ' ἐρεῖ τις.*

463. The Inf. **ἀμύνειν** goes with the whole phrase **χήτεϊ τοιοῦδ' ἀνδρός** (= *ὅτι οὐκ ἔστιν ἀνὴρ τοιόσδε*) rather than with **τοιοῦδε** alone: cp. Od. 2. 58 *οὐ γὰρ ἔπ' ἀνήρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι*, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

> *θάρσει νυν· τοῖόν τοι ἀοσσητῆρα Κρονίων*
> *ἐξ Ἴδης προέηκε παρεστάμεναι καὶ ἀμύνειν*,

where the Infinitives evidently depend upon *προέηκε*.

465. Some read **πρίν γ' ἔτι**, 'before ever I hear,' **ἔτι** being used as with negatives (cp. l. 367). But **πρίν γέ τι** is simpler, and is supported by the MSS.

πυθέσθαι properly suits **ἑλκηθμοῖο** only; with **βοῆς** we must understand *ἀκούειν* or the like (by Zeugma).

468. Note the relation of the Participles: **ἰάχων** (better **ἰαχών**, the Aor.) = 'with a cry'; **ἀτυχθείς** gives the reason of **ἐκλίνθη ἰάχων**: **ταρβήσας** is a further explanation of **ἀτυχθείς**: and **νοήσας** gives the reason of **ταρβήσας**, 'frightened when he perceived.'

470. **δεινὸν** is an Adv., with **νεύοντα**, cp. 3. 337.

478. The meaning is, as the **τέ** shows, 'to be like me (**ὧδε**) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, **ἀνάσσειν** reverts to the main construction, thus standing instead of [*γενέσθαι*] *ἄνακτα*. See § 58, 1.

479. Most MSS. have **εἴπῃσι** (as l. 459), but **εἴποι** is required by the general sense, cp. **φέροι** in the next line. The first syllable of **πατρός** could not be made short in Homer, § 52.

480. **ἀνιόντα**. The Acc. is used with **εἰπεῖν**, 'to say' [a thing about a person]: the *thing* said being **πατρός γ' ὅδε πολλὸν ἀμείνων**: § 37, 7.

483. **κηώδεϊ**, 'fragrant.'

484. **γελάσασα**, 'with a smile,' 'breaking into a smile.'

486. **δαιμονίη** is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. **πεφυγμένον**, 'out of reach of,' in a *state* of safety.

489. **τὰ πρῶτα**. On the Art. see 4. 424. Cp. also Hdt. 7. 203 *εἶναι δὲ θνητὸν οὐδένα ..τῷ κακὸν* **ἐξ ἀρχῆς** *γινομένῳ οὐ συνεμίχθη*: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. **πόλεμος δ' ἄνδρεσσι μελήσει**. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
τἄξωθεν· ἔνδον δ' οὖσα μὴ βλάβην τίθει.

Also Eur. Heracl. 711 *ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν*. The words are *quoted* in Ar. Lys. 520.

496. **θαλερόν**, cp. 2. 266.

500. **γόον**, probably Aor., related to *γοάω* as *ἔστυγον* to *στυγέω*, &c.

506. **ἀκοστήσας**, 'having fed on barley': *ἀκοστή* is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. **κροαίνων**, 'clattering,' apparently a sort of frequentative of *κρούω*. Join **θείῃ πεδίοιο**, § 39, 3.

508. **ποταμοῖο**, Gen. as 5. 6 *λελουμένος Ὠκεανοῖο*.

510–11. **ὁ δ'.. φέρει**. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. **ἤθεα**, 'abode,' 'haunts.'

513. **παμφαίνων**, 'glittering,' see 5. 6. **ἠλέκτωρ**, 'the sun.'

518. **ἠθεῖε**, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. **τό** may be taken with **ἐμὸν κῆρ**, or (better) as an adverbial Acc. with **ἄχνυται**, 'is grieved thereat,' cp. 3. 176.

524. **ἐν θυμῷ** can hardly be taken as a description of the place of the **κῆρ** (like *ἦτορ ἐνὶ φρεσί, κῆρ ἐν στήθεσσι*), since **θυμός** is the least *local* of the words of this kind. Rather **ἐμὸν κῆρ ἄχνυται** is a periphrasis for *ἄχνυμαι*, and **ἐν θυμῷ** means 'deeply,' 'heartily': cp. 3. 9 *ἐν θυμῷ μεμαῶτες*. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with *θυμός* or a similar word: a hero speaks *πρὸς ὃν μεγαλήτορα θυμόν*, &c.

αἴσχεα, 'reproaches,' cp. l. 351. **ὑπὲρ σέθεν**, 'on your account,' i. e. for which you are answerable.

528. **κρητῆρα ἐλεύθερον**, 'a bowl in honour of deliverance.'

529. **ἐλάσαντας**, Acc. in spite of **δώῃ**, cp. 2. 113 (with the note).

BOOK VII.

The long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e. g.) in the list of Greek champions in ll. 162–168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomede is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the

speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348–355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomede. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. **ἐπεί κε κάμωσι**, cp. 1. 168.

6. **ὑπό** is adverbial, 'beneath them.'

7. **ἐελδομένοισι** gives the point of the comparison: for the Dat. cp. the common phrases *βουλομένῳ μοί ἐστι*, &c.

11. **Ἕκτωρ δ' κ.τ.λ.**, the apodosis to l. 8 **ὁ μὲν κ.τ.λ.**, but no longer construed with **ἐλέτην**: cp. 3. 80 (§ 57).

12. **στεφάνης**, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. **ἐπιάλμενον**, 'when he had leaped up into' [his chariot].

21. **Περγάμου**, where Apollo usually was, cp. 4. 508., 5. 460. For **ἐκκατιδών** (which ignores the *Ϝ*, § 54) read **ἐκκατιών**.

26. **ἑτεραλκέα νίκην**. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (*ἕτερος* as in l. 378 *δώῃ δ' ἑτέροισί γε νίκην*), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') *ἑτεραλκέα δῆμον ἔχοντες* seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving *ἑτεραλκέα νίκην* to the Trojans, and cries out that plainly *Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει*. And in Od. 22. 236 Athene—

οὔ πω πάγχυ δίδου ἑτεραλκέα νίκην,
ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν
ἠμὲν Ὀδυσσῆος, ἠδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (*ἀλκή*) to decide the victory, but still tried the strength and *ἀλκή* of Ulysses and his son.

The use of *ἑτεραλκὴς μάχη* in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *pugna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. **μαχήσοντ[αι]**. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. **παύσωμεν**: cp. 6. 71., 7. 116.

τέκμωρ, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c The *τέκμωρ* of Troy is the winding up, the final crisis, of its history.

39. **προκαλέσσεται** is 1 Aor. Subj.

οἰόθεν οἶος, 'singly and alone' (= *αὐτὸς καθ' αὐτόν*). The meaning *μόνος πρὸς μόνον* (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of *ἄλλοθεν ἄλλος* and similar pairs (in which the repetition has a definite meaning). Cp. *αἰνόθεν αἰνῶς* in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. **ἐπόρσειαν**. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. **προκαλέσσεται**, § **34**, 2, *a*.

44. **σύνθετο**, 'understood.'

46. **παρ' Ἕκτορ[α]**, Acc. as 8. 280 *στῆ δὲ παρ' αὐτὸν ἰών*.

48. **ἦ ῥά νύ μοί τι πίθοιο**, need not be a question: cp. 4. 93.

52. **ἐπισπεῖν**, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. **μέσσου δουρὸς ἑλών**, a sign of truce, cp. 3. 76–78.

59. **ὄρνισιν ἐοικότες αἰγυπιοῖσι**, i. e. they took the visible form of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 *οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς* (Am.).

61. **ἀνδράσι τερπόμενοι**. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words **τῶν δὲ στίχες** *κ.τ.λ.* express the point in which Athene and Apollo took delight (Am.).

63. **Ζεφύροιο φρίξ**, 'the ripple of, i. e. caused by, the West wind': so 23. 692 *ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθύς*. See on 2. 397.

64. **μελάνει**, Intrans., 'grows dark.' But Aristarchus read *μελάνει δέ τε πόντον ὑπ' αὐτῇ*. On **τέ** see § **49**, 9.

70. **κακά**, with **τεκμαίρεται** as well as with **φρονέων**: cp. 6. 349 *ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο* (with the note).

73. **ὑμῖν δ'**, the apodosis to *ὅρκια μὲν* — (l. 69). The **γάρ**, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. **ἐπιμάρτυρος**, 'a present witness,' a compound like *ἐπιβούκολος*, *ἐπίουρος*.

79. **δόμεναι**. The Inf. for the Third Person Imperative: so 6. 92.

80. **λελάχωσι**, 'give me my portion,' i. e. duly burn the body: § **28**, 2.

83. **ἕκατος** is a short form equivalent to *ἑκατηβόλος*, 'far-shooting.'

87. **καί ποτέ τις εἴπῃσι**, a recurring formula, see 6. 459.

89. **σῆμα.** There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.

95. **νείκει**, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, Æn. 9. 617 *O vere Phrygiae, neque enim Phryges.*

97. **αἰνόθεν αἰνῶς**, a phrase like *οἰόθεν οἶος* (l. 39), a kind of 'second power' of **αἰνῶς**.

99. **ὕδωρ καὶ γαῖα**, the elements of which men were supposed to be formed: Hesiod, Op. 61 *γαῖαν ὕδει φύρειν* (of the creation of woman).

100. **ἀκήριοι**, 'lifeless,' cp. 21. 466 *φθινύθουσιν ἀκήριοι*, 'waste away and have no life in them'; also 5. 812. **ἀκλεές**, by hyphaeresis, for *ἀκλεέες*: cp. *ἀποαίρεο* (1. 275). Or it may be a Neut., used adverbially.

102. **νίκης πείρατ' ἔχονται.** There is a play on the double meaning of **πεῖραρ**: the 'end,' i. e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word **ἔχονται** is chosen because it suits the latter: so 7. 402 *ὀλέθρου πείρατ' ἐφῆπται*, 'the ends of destruction are *fastened*.'

110. **ἀνὰ δὲ σχέο**, 'but bear up,' 'put a check on yourself.'

111. The **ἔρις** is the strife or rivalry *out of* which the combat arises; hence **ἐξ ἔριδος μάχεσθαι** is practically 'to fight a match,' 'to pit yourself against . . in fighting': cp. Od. 4. 343 *ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς.*

113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.

125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; *ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ.* (Hdt. 7 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.

127. The occasion, as we gather from the fuller account in 11. 765–790, was when Nestor and Ulysses were going round Greece collecting the army. **μέγ' ἐγήθεεν**, so that his grief would be proportionately great now.

128. **τόκον**, 'the parentage,' cp. 20. 203 *ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας.*

134. **ἀγρόμενοι**, 2 Aor. Part. of *ἀγείρω*. **ἐγχεσίμωροι**, cp. 2. 692.

136. **τοῖσι**, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. **ἐπίκλησιν**, 'as a surname': cognate Acc., § 37, 2, 3.

143. The **κορύνη** (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσεϊ ᾧ, 'by its (my spirit's) hardihood.'

156. παρήορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from ἀείρω, like συν-ήορος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὔ τι παρήορος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήορον δέμας κεῖται κ.τ.λ. τις qualifies παρήορος (a sort of π. = in a sprawling, helpless *kind of* way): cp. Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προΐκτης: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.

158. ἀντήσειε μάχης, i. e. 'would meet with an antagonist.'

160. οὐδ' οἵ (Plur. of οὐδ' ὅς), with a verb in the Second Person.

161. ἐννέα πάντες, 'nine, all told.'

166. The ῳ of Ἐνυαλίῳ forms one syllable with the α of ἀνδρειφόντῃ.

171. πεπάλασθε, so Aristarchus: most MSS. have πεπάλαχθε. As the word for 'throwing' lots is πάλλεσθαι (Il. 15. 191., 24. 400), the true reading here is probably πεπάλεσθε (and so in Od. 9. 331 πεπαλέσθαι). This Reduplicated Aor. (§ 4) appears in the Part. ἀμ-πεπαλών.

173. ὃν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημήναντο, 'marked,' with some token (σῆμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνέῃ βάλε. Dat. as in πεδίῳ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

191. χαίρω δὲ καὶ αὐτός, i. e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἑκών serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἑκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούσῃ. For the Subj. δίηται, see § 29, 6. The γε emphasises βίῃ in contrast to ἰδρείῃ. Of his *strength* Ajax is quite sure.

199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8. ἔριδι ξυνέηκε μάχεσθαι.

θυμοβόρου, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροῖσι, 'grim,' 'fierce'; derivation still quite uncertain.

217. οὔ πως ἔτι εἶχεν, 'he had no longer any way to,' he could not now &c. ὑποτρέσαι, 'shrink before him.'

218. χάρμῃ, 'to meet in battle,' Locatival Dat., as l. 187.

221. On Ὕλη or Ὕδη, see 5. 708.

222. αἰόλον, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.

223. **ταύρων**, 'of (hides of) bulls.' So 4. 105 *τόξον αἰγός*, 'a bow of (the horns of) a goat.' **ὄγδοον**, 'as the eighth layer.' **ἐλαύνω** is the regular word for smith's work, cp. 12. 296., 20. 270. Tychius indeed was a worker in leather (l. 221): but the division of labour had not then been carried far.

226. **οἰόθεν οἶος**, 'alone for yourself,' significant repetition from l. 39.

228. **μετ' Ἀχιλλῆα**, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. **καί** emphasises **πολέες**, 'not one, but *many*.'

ἄρχε, 'begin,' i. e. take the first spear-throw, cp. l. 244.

235. **πειρήτιζε**, 'try me,' i. e. try to frighten me.

238. **βῶν**, 'an ox-hide shield,' cp. 12. 105 *τυκτῇσι βόεσσι*, and 12. 137 *βόας αὔας*. **βῶν** is said to be Doric for *βοῦν*: it is probably the original form, cp. Sanskrit *gaus*, Acc. *gâm*. It was read in this place by Aristarchus: other ancient readings are **βοῦν** (Aristoph.), **βῶ** (Herodian).

239. **τό μοι ἔστι ταλαύρινον πολεμίζειν.** The chief question here is whether **τό** is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If **τό** is an Acc., it is used adverbially (as in 3. 176 *τὸ καὶ κλαίουσα τέτηκα*, &c.), and the sense is, 'wherefore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after **ἔστι** cp. 2. 291 (with the note). Cp. also 2. 451 *ἐν δὲ σθένος ὦρσεν ἑκάστῳ καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι*.

With **ταλαύρινον πολεμίζειν** is to be compared the phrase *ταλαύρινος πολεμιστής*, applied in the Iliad to Ares (5. 289, &c.), meaning 'a shield-enduring warrior,' one stubborn in the use of his shield: *ταλά-ϝρινος* like *ταλα-πενθής*, *ταλα-πείριος*, *ταλα-εργός*, all of which express *endurance*. Here **ταλαύρινον** may be an Adjective used predicatively, 'to fight as a sturdy wielder of the shield,' or an Adverb with much the same force (cp. *ἄλληκτον πολεμίζειν*).

240. **ἐπαΐξαι**, 'to dash on through': **ἐπί** as in *ἐποίχεσθαι*, *ἐφέπειν*.

241. **δηΐῳ μέλπεσθαι Ἄρηϊ**, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtaeus, fr. 16 *ἄγετ' ὦ Σπάρτας ἔνοπλοι κοῦροι ποτὶ τὰν Ἄρεος κίνασιν* (Düd.). Notice the oxymoron in **μέλπεσθαι**: § 60.

242. The **γάρ** introduces the *reason* for giving notice that he is about to strike; viz. unwillingness to take Ajax at a disadvantage.

243. **λάθρῃ**, with **βαλέειν** (l. 242).

ὀπιπεύσας, 'watching his advantage.' On the form see 4. 371.

249–254 are repeated from the former combat, 3. 355–360.

259. See 3. 348.

261. **στυφέλιξε**, 'rudely checked him in the fury of his onset.'

262. **ἐπῆλθε**, 'passed over,' *ἐπί* as in *ἐποίχεσθαι* (cp. l. 240). Or it may mean simply 'reached.'

τμήδην, 'in cutting manner,' i. e. cutting its way through.

269. ἐπέρεισε, 'threw (his force) into the cast.'

270. εἴσω . . ἔαξε, 'broke in,' broke so as to pass inwards.

272. ἀσπίδι ἐγχριμφθείς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.

276. Ταλθύβιός τε καὶ Ἰδαῖος, note the 'chiasmus'; Ἰδαῖος is the Trojan, Ταλθύβιος the Greek.

281. καί, with ἅπαντες.

282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἅζετο γὰρ μὴ νυκτὶ θοῇ ἀποθύμια ἔρδοι.

284. κελεύετε, Plur. because both heralds are meant.

286. ᾗ περ ἂν οὗτος, sc. ἄρξῃ.

289. περί, 'beyond,' 'surpassingly.'

292. ἑτέροισί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.

294. ὡς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.

296. αὐτὰρ ἐγώ κ.τ.λ. After σύ τ' ἐϋφρήνῃς . . Ἀχαιούς we expect ἐγώ τε (or καὶ ἐγὼ) Τρῶας ἐϋφρήνω, but an independent sentence is substituted: see § 58, and the notes on 3. 80, 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.

298. αἵ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν, 22. 394 ᾧ Τρῶες κατὰ ἄστυ θεῷ ὡς εὐχετόωντο.

θεῖον δύσονται ἀγῶνα, 'will enter the assembly of the gods,' i.e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.

301. ἔριδος πέρι, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἔριδος (l. 111), viz. 'in pure combativeness': cp. ἀπὸ σπουδῆς, l. 359.

305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.

310. ἀελπτέοντες, = ὅτι ἄελπτοι ἦσαν, 'not having had hope.'

313. γένοντο, 'came to be,' 'got to,' cp. 8. 117.

316. ἀμφί θ' ἕπον, 'dealt with it,' 'set to making it ready.'

321. διηνεκέεσσι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, Æn. 8. 183 *perpetui tergo bovis*. The back was the portion of honour, Od. 4. 66., 8. 475: cp. Hdt. 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.

325. πρόσθεν, refers to the advice given in 2. 362 ff.

328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρὴ κ.τ.λ.

332. κυκλήσομεν, Aor. Subj., 'let us wheel,' i. e. carry on wheeled waggons.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. ἐξαγαγόντες, with ἐκ πεδίου, 'making it rise from the plain.'

337. ἄκριτον, 'undistinguished,' in an unbroken line (not making a separate mound for each).

338. εἶλαρ, 'as a shelter.' αὐτῶν, 'the men' (ourselves).

339. πύλας, not necessarily more than one gate: see 2. 809., 12. 340.

340. εἴη, Opt. of a comparatively remote purpose, § **34**, 2. Possibly however we should read εἴῃ or ἤῃ, cp. 23. 47.

342. ἀμφὶς ἐοῦσα, 'being round it.'

343. ἐπιβρίσῃ, 'press in with overwhelming weight.'

346. τετρηχυῖα, 'disordered,' cp. 2. 95 *τετρήχει δ' ἀγορή*. The two epithets δεινὴ τ. supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρῃσι, see 2. 788.

352. ψευσάμενοι, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the use of ἵνα μή can hardly be defended. If it is retained, the sense must be 'to the end that we do not act thus,' i. e. 'there is no good to be hoped for, such that we should not give up Helen.' But probably the speech ended with τῷ οὔ νύ τι κέρδιον ἧμιν, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. φίλα is the predicate in sense: 'this that you now say is not pleasing to me.'

358. μῦθον, a proposal, a 'thing to say.'

359. ἀπὸ σπουδῆς, 'in earnest.'

362. ἀπόφημι, 'I say right out,' 'declare,' cp. 9. 309 *χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν.*

364. οἴκοθεν, i. e. of my own store.

366. θεόφιν, an Instrumental or 'comitative' form, see § **40**.

371. ἐγρήγορθε, Pf. Mid., 'keep awake,' cp. *ἐγρήγορθαι* (10. 67).

375. αἴ κ' ἐθέλωσι παύσασθαι κ.τ.λ. The apodosis is not expressed; = 'if they will—, let it be so.' Cp. 6. 150 (note).

376. δυσηχέος, 'evil-sounding.'

380. This line is not in the best MSS., and is doubtless an interpolation. The phrase κατὰ στρατὸν ἐν τελέεσσιν is not appropriate; it should be *κατὰ πτόλιν*, as in l. 370. The line is doubtless taken from 18. 298, where *κατὰ στρατόν* is rightly used.

387. αἴ κέ περ . . γένοιτο is probably a courteous formula, 'an it please you.' The Opt. is due to the past Tense ἠνώγει.

393. ἦ μήν, 'to be sure the Trojans bid him,' = '*although* they bid him.'

400. Ἀλεξάνδροιο, with δεχέσθω, 'from Alexander,' cp. 1. 596.

401. καὶ ὃς κ.τ.λ. 'even to him who' &c.

402. ὀλέθρου πείρατ' ἐφῆπται, cp. l. 102.

403. **ἐπίαχον**, 'shouted therewith,' in assent.

408. **ἀμφί**, 'about,' of a matter at issue between *two* parties.

409. **οὐ γάρ τις φειδὼ νεκύων κ.τ.λ.** 'there is (i. e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i.e. 'no one should be unwilling to appease the dead with fire.' **οὐ φειδώ** = *οὐ χρὴ φείδεσθαι* (like *οὐ νέμεσις*, 'it is not a case for anger,' &c.).

πυρός is Gen. of *material*, as *πρῆσαι πυρός*, &c.

411. **ὅρκια δὲ Ζεὺς ἴστω**, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'

418. **νέκυάς τ' ἀγέμεν, ἕτεροι δέ**, a slight anacoluthon: instead of *νέκυάς τε ὕλην τε* (or *νέκυάς τε καὶ ὕλην*) *ἀγέμεν*, the second object is expressed by an independent clause (§ 58).

421-3. **προσέβαλλεν . . οἱ δ' ἤντεον**, i. e. '*as* the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 432, though the coming on of night is not mentioned.

425. The dead were taken home by their friends, so that **ἁμαξάων ἐπάειραν** implies **διέγνωσαν**. Hence **ἀλλά**: it was hard to know them, *but* as they washed off the blood they (did, and) took them up on the waggons.

427. **κλαίειν** denotes loud wailing, such as was practised by Eastern nations: hence the prohibition is not inconsistent with **δάκρυα θερμὰ χέοντες.** The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427 429 to the Trojans. The whole passage (421–432) is curiously symmetrical, the twelve lines falling into four equal stanzas.

433. After **οὔτε ἠώς** we expect **οὔτε** *νύξ*, for which is substituted the more specific **ἔτι δ' ἀμφιλύκη νύξ**, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.

434. **ἔγρετο**, 'was roused,' i. e. mustered. La Roche conjectures **ἤγρετο**, from *ἀγείρω*, 'was assembled,' comparing **ἀγρόμενοι** above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 *ταχέες δ' ἱππῆες ἄγερθεν* (al. *ἔγερθεν*).

447. **νόον καὶ μῆτιν ἐνίψει**, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. Od. 2. 137 *μῦθον ἐνίψω*, Od. 11. 148 *ὁ δέ τοι νημερτὲς ἐνίψει.*

453. **ἤρῳ.** Most MSS. have **ἠρωϊ**, which may be scanned by shortening **ω** before the final **ι**. **πολίσσαμεν ἀθλήσαντε**, 'built by our labours.'

456. **τοῦτο δείσειε νόημα**, 'be frightened by this thought,' a kind of cognate Acc., like *τό γε δείδιθι*, &c.

463. **τοι**, a *Dat. ethicus*, 'that you may get the wall levelled.'

467. Lemnos seems to be neutral. In the sixth century it was inhabited by barbarians, the Pelasgians mentioned by Herodotus (v. 26, vi. 137).

468. **Ἰησονίδης**, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. **Ἀτρεΐδῃς**, with **δῶκεν ἀγέμεν**, 'gave to be brought to the Atridae.'

473 ff. The Greeks pay with their spoil—raw material and slaves.

478. **σφιν**, viz. the Greeks, the main subject of the preceding sentence.

479. **χλωρόν**, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

BOOK VIII.

With this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1–52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomede for a moment resists, but has to yield to the thunder (53–197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Here and Athene, attempt to come to the rescue, but are recalled by Zeus (350–483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of

the book almost presupposes some such history as we have in Books II–VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomede is almost as marked as in his Aristeia: see ll. 90–197, ll. 253 ff., and especially the speech of Hector, l. 532 *εἴσομαι εἴ κέ μ' ὁ Τυδεΐδης κ.τ.λ.* There is a direct reference in ll. 105–108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. **ἠὼς μὲν . . ἐκίδνατο . . Ζεὺς δὲ . . ποιήσατο**, i.e. as dawn was spreading, Zeus summoned an assembly.

7. **τό γε**, explained by the Inf. **διακέρσαι**, 'let no one try this, to set at nought (lit. cut across) my word' (see *H. G.* § 258).

10. Join **ἐθέλοντα ἀρηγέμεν**, 'whom I shall observe choosing to help.'

12. **οὐ κατὰ κόσμον**, with **πληγείς**, 'smitten in no seemly wise': cp. 2. 264 *πεπληγὼς . . ἀεικέσσι πληγῇσι.*

18. **εἰ δ' ἄγε πειρήσασθε**, cp. 1. 302.

20. Most MSS. have **πάντες δ'**: but **δέ** is here out of place. Some put a colon after **κρεμάσαντες** and take it with the preceding line.

24. **αὐτῇ γαίῃ**, 'with earth as well': § 38, 3.

25. Some (following Aristarchus) think that Olympus, the earthly mountain, is here opposed to *οὐρανός*, where Zeus holds his end of the chain. But Olympus, though not = 'heaven,' reaches up to heaven, and the two are constantly associated (5. 750, &c.).

28–40. These lines were obelised by Aristarchus.

34. **οἶτον . . ὄλωνται**, cognate Acc., cp. 3. 417. Subj., see § 29, 4.

37. **τεοῖο**, for **σεῖο**, found only here and in l. 468.

39. **θυμῷ πρόφρονι**, 'with serious mind,' i. e. meaning it seriously.

48. **Γάργαρον**, Acc. of the part, in Apposition to the whole (**Ἴδην**).

53. **δεῖπνον**, the mid-day meal, see 11. 84–86. It is commonly taken before a battle, cp. 2. 381., 19. 171. The evening meal is *δόρπον*, cp. 7. 370, 466., 8. 503., 9. 88, &c. In Attic the *δόρπον* disappears, and the *δεῖπνον* takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. **ἀπὸ δ' αὐτοῦ**, 'and thereupon,' 'straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60–65 of 4. 446–451; ll. 66, 67 of 11. 84, 85.

67. **ἥπτετο**, 'took hold,' i.e. hit their aim, told on the enemy.

68. **ἀμφιβεβήκει**, 'bestrode,' i. e. stood at the middle and highest point.

70. **δύο κῆρε**, 'two fates,' i. e. two lots signifying death. The dual **ἑζέσθην** in l. 74 would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. **τανηλεγέος**, an unexplained word, probably from *ἀλέγω*, like *δυσ-ηλεγής*, 'grievous,' *ἀπ-ηλεγέως*, 'without recking,' *νηλεγής*, 'reckless' (Alcm.). It may mean 'causing long care.'

72. **ἕλκε**, 'drew up,' so as to give the scales free play, cp. 12. 434.

75. **αὐτός**, i. e. as his own act, in contradistinction to the result of the weighing.

77. **ὑπό**, 'beneath,' i. e. in their knees.

81. **ἐτείρετο**, 'was in trouble.' There was also a reading **ἐδάμνατο.**

83. **πρῶται τρίχες**, 'the foremost hair' (of the mane). **ἵππων**, 'of a horse': Plural as 4. 142 *παρήϊον ἔμμεναι ἵππων.*

84. **καίριον**, a vital place: cp. 11. 439.

85. **ἀλγήσας**, Aor. of the *access* of pain. **ἀν-έπαλτο**, from *πάλλομαι.*

86. **ἵππους**, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point': cp. 13. 441 *ἐρεικόμενος περὶ δουρί*, also 13. 570., 18. 231, &c.

87. **παρηορίας**, the wounded horse being a *παρήορος*, see on 7. 156.

88. **φασγάνῳ ἀΐσσων**, 'with quick movement of his sword.'

89. **ἡνίοχον**, here in a wide sense, of the *παραιβάτης* or chief warrior.

91, 92. In the *ἐπιπώλησις*, 4. 293 ff., Ulysses comes between Nestor and Diomede: hence in going to help Nestor, Diomede would pass the place of Ulysses. It is curious that Ulysses is omitted in ll. 261 ff.

95. **μή τίς τοι**, 'see that some one does not —,' ironical warning

99. **προμάχοισιν ἐμίχθη**, a phrase hardly in place here, since the Greek *πρόμαχοι* had all fled. It is taken from 5. 134, of which this line is an echo.

103. **λέλυται**, 'is unstrung,' 'is failing.'

105–107. Repetition of 5. 221–223.

108. **μήστωρε.** So the best MSS. read; others have **μήστωρα.** See the note on 5. 272.

111. **εἰ**, 'whether.' The common reading is ἤ, but most MSS. have **εἰ**, and the use of ἤ in single indirect questions is very doubtful.

μαίνεται, 'rages,' esp. of an *unchecked* course, cp. 6. 101., 9. 238., and of a spear, 16. 74 *οὐ γὰρ Τυδεΐδεω Διομήδεος ἐν παλάμῃσι μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμῦναι.*

115. **εἰς** with **βήτην** (for *εἰσεβήτην*), governing *ἅρματα.*

119. **ὁ δέ.** The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).

122. **ὑπερώησαν**, 'started back.' **ὑπό** as in *ὑποείκω*, 'to give way *before*' (an enemy).

124. **πύκασε**, 'covered close,' 'shrouded.'

ἡνιόχοιο, with ἄχος, 'grief for his chariot-driver': § 39, 1.

126. μέθεπε, 'set about finding': cp. 5. 329. ὁ δέ, as 119.

129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27. χερσίν, 'into his hands,' Dat. of the end of a motion.

130. ἀμήχανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.

136. κατα-πτή-την, an Aor. from the root πετ-, πτη-, with the same meaning as the longer root πτηκ- from which *πτήσσω* is formed.

140. οὐχ ἕπετ' ἀλκή, 'strength is not furnished,' 'does not serve,' cp. 4. 314 *ὥς τοι γούναθ' ἕποιτο.*

141. ὀπάζει, 'grants,' 'furnishes,' = *ἕπεσθαι ποιεῖ*, cp. 4. 415 *τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται.*

143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 *θέμιστας εἰρύαται* the meaning is 'protect,' 'uphold.'

147. τόδε is explained by Ἕκτωρ γάρ *κ.τ.λ.*, 'it is that Hector,' &c.

150. ἀπειλήσει, 'will boast.'

154. ἀλλά of the apodosis, cp. 1. 82.

159. στονόεντα, 'full of groans,' as being the cause of groaning.

163. γυναικὸς ἄρ' ἀντὶ τέτυξο. The Plupf. with *ἄρα* = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀντί, 'in place of,' – 'as good as'; cp. Od. 8. 546 *ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται.*

164. κακὴ γλήνη, 'wretched minion.' The word γλήνη properly denotes a 'bead,' or bead-like object; cp. *τρί-γληνος*, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'plaything,' 'bauble,' (cp. *γλήνεα*, 'ornaments,' 'gewgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' δαίμων is put by a boldness of phrase for *δαίμονος αἶσα* (Od. 11. 61), or the like. But Zenodotus read πότμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σῆμα τιθεὶς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On ἑτεραλκέα (= heaven-sent) see 7. 26 (note).

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νήπιοι, an interjectional Nom., cp. 1. 231.

178. ἀβληχρά, lit. 'soft.' οὐδενόσωρα, 'not worth a thought.'

183. This line is wanting in the best MSS. The sentence ends well at αὐτούς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἀποτίνετον would not naturally be used of four.

186. ἣν μάλα πολλὴν κ.τ.λ. Instead of a general Verb suitable to

κομιδήν (such as *παρεῖχε*, or *ἐκόμιζε*), we have the specific **μελίφρονα πυρὸν ἔθηκε**, *κ.τ.λ.* This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. **ἢ ἐμοί.** Here we must supply out of **πυρὸν ἔθηκεν** *κ.τ.λ.* the more general idea 'set food before,' 'attended to' (Zeugma).

193. **πᾶσαν χρυσείην ἔμεναι**, 'that it is all of gold,' Inf. depending on **κλέος οὐρανὸν ἵκει** (= it is reported). No such shield is mentioned elsewhere.

197. **ἐπιβησέμεν**, Fut. Inf. 'that I shall force to embark.'

198. **νεμέσησε**, Aor. 'was moved to indignation.'

200. **ἀντίον ηὔδα**, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. **βούλεο**, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. **Ζῆν**, an old form of the Acc., related to **Ζεύς** nearly as *βῶν* to *βοῦς* (7. 238).

207. **ἀκάχοιτο καθήμενος**, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. **ἀπτο-επές.** The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἐάφθη*): hence it means 'one that flings about words at random.' Cp. *ἁμαρτο-επές*, 13. 824.

213. **ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε.** The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take **ἀπὸ πύργου τάφρος ἔεργε** to be the important words, = 'the space from the wall to the trench,' and understand **ἐκ νηῶν** to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins **πύργου τάφρος**, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take **ἀπὸ πύργου** together. Perhaps we should read **ἐπὶ πύργῳ**, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. **εἰλομένων**, with **τῶν** (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσπιστάων* being epexegetic and parenthetical.

219. **αὐτῷ**, 'of himself,' before Here acted. **ποιπνύσαντι**, 'bestirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root **πνυ-**).

222. **μεγακήτεϊ**, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακήτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).

223. **γεγωνέμεν** is an Inf. of *consequence* after **ἐν μεσσάτῳ ἔσκε**, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard. Note that *γέγωνα* implies being heard.

224–226. These three lines are wanting in all good MSS.

227. **γεγωνώς.** The Pf. is regularly used of the tone or pitch of the voice: § **26**, 3.

229. **ὅτε δὴ φάμεν**, explaining **εὐχωλαί**, 'the boasting of the time when we thought.'

230. **ὁπότ' ἐν Λήμνῳ**, sc. *ἦτε*. The ellipse is certainly harsh. Others join **ὁπότ' .. ἠγοράασθε**, supposing that the Verb which should govern **ἃς** is forgotten, or understood out of **ἠγοράασθε.**

233. **ἄνθ'**, for **ἄντα**, 'opposite,' 'facing.'

234. **ἄξιοι**, in the literal sense, 'the counterpoise to,' 'a match for.'

236. ='has any king ever been befooled like me'?

239. **ἐνθάδε ἔρρων**, 'as I came on this quest.' The proper sense of **ἔρρω** (*ϝέρρω*) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative *ἔρρε*, 'be off,' 'go about your business,' *ἐρρέτω* (9. 377, &c.).

243. **αὐτοὺς δή περ**, 'ourselves at least,' if we are not to conquer the Trojans.

247. **τελειότατον**, i. e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.

250. **πανομφαίῳ**, 'from whom all voices (i. e. omens) come.'

254. **πάρος**, 'before,' 'in front of': the only instance of *πάρος* governing a Gen. **σχέμεν**, 'to have held,' i. e. 'guided,' 'driven.'

257. **ἔτραπεν**, 'had turned,' when the blow was struck.

261. **τὸν δὲ μετ'**, sc. *ἐξήλασαν*, understood out of ll. 253–5; **οὔ τις πρότερος .. εὔξατο .. ἐξελάσαι** being = *πρῶτος ἐξήλασε*.

The list of nine chiefs differs from that of 7. 162–8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92–98.

266. **παλίντονα.** This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre, .

268. **ὑπεξέφερεν**, 'would withdraw' (lit. bear up away from him).

269. **παπτήνας.** At this point the construction is interrupted, and taken up again in l. 271 **αὐτὰρ ὁ** *κ.τ.λ.* The harshness of this is softened by the clause **ἐπεὶ .. βεβλήκοι**, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 *νηήσας εὖ νῆας, ἐπὴν ἅλαδε προερύσσω, ὄψεαι κ.τ.λ.* = 'I will load

the ships, and when I have launched them you will see,' &c. See § 58.

270. **βεβλήκοι** is the reading of Aristarchus: for the Opt. see § 34, 1, *b*. Several good MSS. have **βεβλήκει**.

272. **εἰς Αἴανθ'** seems to go with **αὖτις ἰών** rather than with **δύσκεν**.

277. This line is wanting in most MSS.

279. **τόξου ἄπο**, cp. 24. 605 *τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο*, i. e. with a shot from the bow.

282. **οὕτως**, 'as you are doing'; so in l. 244.

284. **κομίσσατο**, 'took up,' 'took into his charge.' For the order **ἔτρεφε . . κομίσσατο** cp. 1. 251., 5. 118, 359.

285. **ἐϋκλείης ἐπίβησον**, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 *κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν*.

289. **πρεσβήϊον**, elsewhere called *γέρας*, a gift of honour.

295. **προτὶ Ἴλιον**, 'towards Troy,' does not imply that the Trojans had been driven far.

302. **ὁ δέ**, without change of Subject, cp. 119.

304. **ἐξ Αἰσύμηθεν ὀπυιομένη**, 'taken to wife from Aesyme,' 'a wife brought to Priam from Aesyme.'

306. **ἥ τ' ἐνὶ κήπῳ**, sc. *ἐστί*.

308. **ἤμυσε κάρη**, 'drooped his head'; cp. Virg. Aen. 9. 436—

lassove papavera collo
Demisere caput, pluvia cum forte gravantur.

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. **αὐερύοντα**, sc. *νευρήν*, 'as he was drawing the bow.'

παρ' ὦμον, with **βάλεν**, taken up again by **τῇ ῥα** in l. 327. It appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. **ὑποδύντε**, 'getting under him,' taking him up.

338. **τίς τε**. For this use of **τέ** see § 49, 9.

340. **ἰσχία τε γλουτούς τε**, Acc. of the part concerned, § 37, 4; a sort of epexegesis of **κατόπισθε**. The Acc. with *ἅπτεσθαι* is not found.

ἑλισσόμενόν τε δοκεύει, 'and watches, is on guard, against its wheeling about.' So the Bear watches (*δοκεύει*) the hunter Orion, Il. 18. 487-8.

341. **ὤπαζε**, 'stuck to,' 'was busy with': the notion is that of *handling, dealing with*, rather than of *following*.

346. **πᾶσι θεοῖσι**, with **εὐχετόωντο**. The two clauses connected by **τε . . καί** are not symmetrical. the Indic. **εὐχετόωντο** being substituted for the Participle (which we expect, to answer to **κεκλόμενοι**); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. **ἀμφιπεριστρώφα**, 'wheeled about this way and that.'

349. **Γοργοῦς ὄμματ'**, 'eyes [as the eyes] of the Gorgon,' cp. 11. 36

355. **ῥιπῇ**, 'by the onset,' the 'swing' of his attack.

358. **οὗτός γε**, emphasised in contrast to **πατὴρ οὑμός** in l. 360, Zeus being the real enemy.

361. **ἐμῶν μενέων ἀπερωεύς**, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'

363. It is best to join **τειρόμενον ὑπό**, 'when in distress under (by reason of) the tasks,' &c.

367. **προὔπεμψεν**, sc. *Εὐρυσθεύς*. The story may be the same as the one told by Dione, 5. 395–402.

368. **κύνα**. The name *Κέρβερος* is not Homeric.

369. **αἰπά**, 'steep-falling,' rapid.

373. **ὅτ' ἂν . . εἴπῃ**, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.

376. **θωρήξομαι**, Aor. Subj.

378. Join **γηθήσει νῶϊ προφανέντε**, 'will be glad at our appearing.' It is in sense an Acc. of the *thing*; cp. 13. 352 *ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους*, 'he was vexed at their being conquered by the Trojans': see § 37, 7. **προφανέντε** was read by Aristarchus. Most MSS. have **προφανεῖσα** or **προφανείσας**. For the Masc. form cp. l. 455 **πληγέντε**.

381–396. This passage consists entirely of lines taken from the similar description, 5. 719–752.

399. **πάλιν τρέπε**, sc. Athene and Here. **ἄντην**, sc. *ἐμοῦ*. The omission of the Pronouns suits the abrupt tone of the command.

400. **οὐ καλά**, 'not well,' i. e. it will be no pleasant matter, if we meet &c. Litotes, § 59.

405. **ἅ κεν μάρπτῃσι κεραυνός**, 'with which the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 *ἕλκος τό μιν βάλε Πάνδαρος ἰῷ*.

406. **ὄφρ' εἰδῇ κ.τ.λ.**, 'that she may know what it means when.'

411. **πρώτῃσιν δὲ πύλῃσι**, 'at the beginning of the gate,' i. e close outside the gate, when they were already on the way.

413. **τί . . μαίνεται κ.τ λ.**, 'what madness is this in your hearts'?

415. **ᾗ τελέει περ**, 'even as he will fulfil,' = 'and he will fulfil the threat too.'

418. **οὐδέ κεν . . ἀπαλθήσεσθον**. The form of the *oratio recta* is retained here, so as to avoid using **κέν** with an Inf.: see 9. 684.

420–424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.

423. **ἀλλὰ σύ γ' αἰνοτάτη**, sc. *ἐσσί* or (better) *ἔσσεαι*, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant **ἀλλὰ σοί, αἰνοτάτη**, (sc. *νεμεσίζεται*), which may be right.

431. **δικαζέτω**, 'let him deal his judgments,' decide their fate; cp. 1. 542 *κρυπτάδια φρονέοντα δικαζέμεν*.

439. **δίωκε**, 'drove swiftly.'

440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 *ἵππων ἁψάμενος γαιήοχον ἐννοσίγαιον ὄμνυθι*, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. **λῖτα,** 'cloths.'

443. **πελεμίζετο,** 'rocked.'

444. **ἀμφίς,** 'apart from.'

447. **τετίησθον,** 'are downcast,' lit. 'quieted.' **τιη-** = *quiē-* (quiē-s, &c.).

448. **κάμετον,** 'wearied yourselves out by,' 'fainted in the work of.'

450. **πάντως,** 'in any case,' whether you do so or not. **οἷον,** = *ὅτι τοῖον* (cp. 4. 157); order of clauses as Od. 15. 212 *οἷος ἐκείνου θυμὸς ὑπέρβιος οὔ σε μεθήσει.*

457–468 are made up of 4. 20–25 and 8. 32–7. The lines 466–468 are wanting in the best MSS.

470. **ἠοῦς,** 'in the morning,' Gen. of *time*, § 39, 2. **μᾶλλον,** 'more' (than now), with **ὀλλύντα** in l. 472. **καί** emphasises the Compar., 'more' (rather than less).

474. **παρὰ ναῦφι,** 'from the ships,' the form in **-φι** serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) **ἤματι τῷ** would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to **οἱ μέν.**

482. **οὐδ' ἦν ἔνθ'** repeats **οὐδ' εἴ κε,** l. 478, there being no full stop at l. 481: cp. 6. 58 *μηδ'* .. *μηδ' ὃς* .., and 9. 385–391.

487. **ἀέκουσιν** is the important word; cp. 7. 7.

491. **νεκύων διεφαίνετο,** 'appeared clear among the dead,' between the spaces covered with dead.

500. **ὃ νῦν ἐσάωσε μάλιστα,** 'which this time has done most in saving.'

503. **ἐφοπλισόμεσθα,** 1 Aor. Subj. 'let us furnish forth.'

505. **ἄξεσθε** (so Aristarchus), Aor. like *ἔπεσον*, *ἷξον* (§ 9, 3). The MSS. generally have **ἄξασθε**: cp. *ἄξοντο* (l. 545), and *ἄξετε* (3. 105).

507. **σῖτόν τε,** sc. *κομίζεσθε* or the like, understood out of **οἰνίζεσθε**: a Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. **μὴ μὰν .. ἐπιβαῖεν,** a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 *μὴ τοῦτο φίλον Διῒ πατρὶ γένοιτο*, 22. 462 *μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἑλοίμην.*

513. **ὥς τις κ.τ.λ.,** 'so that some one *shall*,' &c., expressing *purpose* rather than *consequence*. **τις** is a litotes (see § 59), as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πέσσῃ, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For **στυγέω** = 'dread,' see 1. 186.

519. **λέξασθαι,** 'to lay themselves,' 'take their posts.'

521. Join ἔμπεδός τις, 'a sure kind of watch.'

524. ὑγιής, 'sound and good'; the word occurs only here in Homer: cp. the note on *ψευδής* (4. 235).

525. τὸν δ,' 'but I shall have another word to speak,' &c. This is a sort of oxymoron (§ 60): for Hector does not mean another speech, but action. Cp. 5. 164., 10. 496, 515.

526. εὔχομαι ἐλπόμενος is the reading of Aristarchus: ἔλπομαι εὐχόμενος, which was read by Zenodotus, is supported by the metre (since *ἔλπομαι* was originally *ϝέλπομαι*). This however is not quite decisive, since we might read *εὔχομ' ἐελπόμενος.*

527. κηρεσσιφορήτους, 'carried by fates,' viz. to their own destruction: cp. 2. 302 *οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι*, and 2. 834 *κῆρες γὰρ ἄγον μέλανος θανάτοιο* (= 'they were doomed by fate').

528. οὓς κῆρες φορέουσι, 'whom fates are carrying.' This epexegesis of a compound epithet is Homeric: cp. 9. 124 *ἀθλοφόρους, οἳ ἀέθλια ποσσὶ φέροντο*; Od. 1. 299 *πατροφονῆα .. ὅ οἱ πατέρα κλυτὸν ἔκτα.*

529. ἐπὶ νυκτί, 'for the night'; so *ἐπ' ἤματι* (10. 48., 19. 229).

ἡμέας αὐτούς, 'our own position': in addition to the watch kept round the city (l. 521).

531. ἐγείρομεν, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. διαείσεται εἴ κε with εἴσομαι εἴ κε (l. 532), and αὔριον (l. 535) with ἐς αὔριον (l. 538).

535. ἀρετήν is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i. e. 'whether his prowess will enable him to abide.'

538-541. 'Would I were immortal,' &c., 'as surely as this day,' &c.

541. ἡμέρη ἥδε properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550–552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 *εὑρήσεις δὲ καὶ παρ' Ὁμήρῳ ἕτερα παραπλήσια τούτοις εἰρημένα· φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τεληέσσας ἑκατόμβας, τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἴσω ἡδεῖαν· τῆς δ' οὔ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλειν·*

μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή,
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.

550. δατέοντο, 'partook of,' a sense not elsewhere found.

553. πτολέμοιο γεφύρας, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.

558. οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, 'the vast mass of air

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly **αἰθήρ** must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. **Ξάνθοιο.** The name *Ξάνθος* is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

THE subject of this book—called anciently **Πρεσβεία**, or **Λιταί**—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseïs, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1–8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9–28). Diomede rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29–88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89–181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182–668), followed by the short scene in which the envoys report the failure of their efforts (669—713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378–386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

words of Phoenix, l. 523 *πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι*) [1]. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—'but my heart swells with rage when I think of what the son of Atreus has done.' The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather that any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the Iliad is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines 11. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original Iliad. They do so chiefly on the ground that 'there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseïs and pay the amplest compensation for past wrong' (*History of Greece*, pt. I. ch. xxi). The chief passages in question are 11. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations [2].

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote's arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient 'honouring of Achilles,' and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon's offer is regarded by the

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[1] Note however that **νέμεσις** in Homer is very different from the divine *νέμεσις*, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, *Diss. and Disc.* vol. ii, p. 318.

[2] The words of Nestor in 11. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is *possible* that the passage in the 11th book suggested the other.

poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (16. 61–63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. 1. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρύμνας τε καὶ ἀμφ' ἅλα*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of **Egypt** (l. 382), and of Delphi (under the older name **Πυθώ**, l. 405), the use of the name **Ἑλλάς** (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. **φύζα**, 'panic': no clear distinction is to be drawn between *φύζα* and *φόβος*.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. **βεβολήατο**, 'were tossed about' (in mind).

5. **Βορέης** must here be scanned *Βορρέης*: cp. the Attic *Βορρᾶς*.

6. **ἄμυδις**, 'together with' [their coming].

κελαινόν is predicative; the wave grows dark as it rises in a crest.

7. **παρέξ**, 'along' (*παρά* being the important word, § 43).

11. **κλῆδην**, 'by name,' singly (= *ἐξονομακλήδην*).

15. **αἰγίλιψ** is only found as an epithet of **πέτρη**: it is one of those whose meaning is unknown.

18–28, repetition of 2. 111–118, 139–141.

32. **μαχήσομαι**, 'will join issue with,' 'find fault': 5. 875., 6. 329.

34. **ἀλκὴν ὀνείδισας**, 'hast reproached me with my prowess,' i.e. with the want of it: cp. 1. 65 *εὐχωλῆς ἐπιμέμφεται*. **πρῶτον**, 'before,' viz. in the *ἐπιπώλησις*, 4. 370 ff.

35. **ταῦτα δὲ πάντα ἴσασ'**, 'know all about that,' viz. whether I am *ἀπτόλεμος* or *ἄναλκις*. Cp. 10. 250.

37. **διάνδιχα**, 'two ways,' i. e. in unequal measure.

39. **ὅ τε**, attracted to the gender of the predicate **κράτος**: so l. 33 *ἣ θέμις ἐστί*.

40. **ἔλπεαι** is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'

41. **ὡς = ὅτι οὕτως**: 'do you think them so weak, since you speak thus,' i. e. as you seem to do by thus speaking of them.

42. **ὥς τε νέεσθαι**, the only instance in the Iliad of **ὥς τε** (or **ὥστε**) with the Inf.; cp. Od. 17. 21.

46. **εἰ δέ**, used as in the phrase *εἰ δ' ἄγε*: see 1. 302 (note).

48. **τέκμωρ**, see on 7. 31.

54. **μετά**, = 'among,' generally takes the Acc. with Verbs of motion only: but cp. Od. 16. 419 *μεθ' ὁμήλικας ἔμμεν ἄριστον*.

56. **πάλιν ἐρέει**, 'will speak the reverse way,' 'gainsay.'

τέλος μύθων, as we say, 'the last word,' all that is to be said.

57. **ἦ μὲν κ.τ.λ.**, 'yet you are young.' 'and that although you are but young': see on **ἦ καί**, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause **οὐ τέλος ἵκεο μύθων**, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by **ἦ μὴν καί** in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause **ἀτὰρ οὐ . . μύθων**.

58. **πεπνυμένα βάζεις . . βασιλῆας**, 'thou hast wise words for the kings': *βάζω* with a double Acc. means to 'speak to,' as 16. 207.

59. **κατὰ μοῖραν ἔειπες** is not a mere repetition of *πεπνυμένα βάζεις*. Nestor says 'you show wisdom, for your advice is good.'

62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.

63. **ἀφρήτωρ** refers to the *φρήτρη* (Attic *φρατρία*), a sort of 'clan,' **ἀνέστιος** to the single house; **ἀθέμιστος** is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation in Cicero, Phil. xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a *βουλή*. But the word **πόλεμος** is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomede and his too warlike speech.' If so, why is *civil* war specified?

66. **ἕκαστοι**, 'each company,' of the seven, cp. l. 85. Aristarchus read **φυλακτῆρας**, so that the sense would be, 'let each division post its watch.' **λεξάσθων**, cp. 8. 519.

68. **ἔπειτα**, 'after that,' i. e. as to the next step to be taken.

69. **ἄρχε**, 'lead the way,' 'take action': explained by **δαίνυ κ.τ.λ.**

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. **ἠματίαι**, 'daily.' **Θρῄκηθεν**, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. **ὑποδεξίη**, 'means of entertainment': collective rather than abstract.

75. **χρεώ**, a shorter form of **χρειώ**, 'need,' used with the Acc. owing to a peculiar ellipse of *ἱκάνει* or the like (cp. *χρειὼ γὰρ ἱκάνεται*, 10. 118., 11. 609, also *χ. ἵκει*, 10. 142). The ellipse is so far forgotten that we even find *χ. ἐστί*, *χ. γίγνεται*, but still with an Acc. of the *person*.

77. **τάδε γηθήσειεν**, Acc. § 37, 1.

89. **ἀολλέας ἦγε**, 'brought to a meeting together.'

97. **ἐν σοὶ μὲν λήξω κ.τ.λ.**, cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. **θέμιστας**, properly 'declarations of *θέμις*,' hence 'the right of judgment,' of saying in each case what is *θέμις*. See Maine's *Ancient Law*, p. 4. **σφίσι**, 'for them,' viz. the people.

100. **πέρι**, 'above others,' = 'in the first instance.'

102. **ὅττι κεν ἄρχῃ**, 'whatever it is in which he (the one whose advice you take) leads the way': **σέο ἕξεται**, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 *Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε* (depends upon).

106. **ἐξ ἔτι τοῦ ὅτε**, 'ever from the time that,' &c.

107. **Ἀχιλῆος**, with **κλισίηθεν**.

110. **ἔτισαν**, viz. by the defeat of the Greeks, as l. 118.

115. **ψεῦδος**, a kind of cognate Acc. with **κατέλεξας**, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 *ταῦτα .. ἀληθείην κατέλεξα*.

ἄτας, 'acts of *ἄτη*,' i. e. blindness or infatuation.

117. **φιλήσῃ**, 'has come to love,' Aor., as 3. 415.

118. **δάμασσε δέ**, i. e. in having subdued.

121. **ὀνομήνω**, 'I will set forth,' i. e. state the particulars: Subj. of *purpose*, § 29, 1.

122. **ἀπύρους**, 'untouched by fire,' i.e. not yet used: cp. 23. 267.

τάλαντα, much smaller than the talents of historical times; cp. 23. 269, where two talents are less than the value of a λέβης.

127. **ὅσσα**, answers to **τόσσα** in l. 125; the clause **οὐδέ κεν ἀκτήμων κ.τ.λ.** is inserted as a kind of after-thought.

130. **ἐξελόμην**, 'I took out' as a γέρας, before the division.

133. **μή** is used after Verbs of *swearing*, cp. 10. 330., 15. 36.

τῆς (sc. Βρισηΐδος) is governed by **εὐνῆς**: '*her* bed.'

137. **χρυσοῦ καὶ χαλκοῦ**, Gen. of *material*, § 39, 4.

138. **εἰσελθών**, sc. τὸ ἄστυ: as 4.34 εἰσελθοῦσα πύλας (of entering as a conqueror).

141. **ἱκοίμεθα**, Opt. of the more remote consequence, in contrast to **εἰ δέ κεν .. δώωσ' ἀλαπάξαι**, § 34, 1.

143. **τηλύγετος**, see the note on 5. 153. **θαλίῃ ἔνι**, 'amid good cheer.' The use of **ἐν** with abstract words is commoner in this book than in the Iliad generally: cp. ll. 319, 378, 491.

144 **τρεῖς δὲ κ.τ.λ.** This sentence is subordinate in sense to **τάων κ.τ.λ.**: 'I have three daughters, of them let him take,' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take,' &c. This is a species of Parataxis (§ 57): cp. l. 334.

145. **Electra** and **Iphigenia** are names unknown to Homer. Cp. the echo of this line in Soph. El. 157 *οἵα Χρυσόθεμις ζώει καὶ Ἰφιάνασσα.*

146. **ἀνάεδνον**. The **ἕδνον** is the price paid by the bridegroom to the bride's father: **μείλια** are complimentary presents given with (ἐπί) the bride.

153. **νέαται Πύλου**, 'last in Pylus': cp. 11. 712, where the phrase is applied to Thryoessa, on the northern border. As to Pylus, see the note on 2. 591.

156. **θέμιστας**, 'customs,' customary dues: the **δωτῖναι** are probably offerings given (or supposed to be given) of free will.

158. **τοι**, 'surely,' i. e. it is at least one argument for yielding, that Hades is unyielding. The thought is elaborated in a famous fragment of the *Niobe* of Æschylus:

> *μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ·*
> *οὔτ' ἄν τι θύων οὔτ' ἐπισπένδων ἄνοις·*
> *οὐ βωμός ἐστιν, οὐδὲ παιωνίζεται,*
> *μόνου δὲ Πειθὼ δαιμόνων ἀποστατεῖ.*

159. **τε**, in a general statement, see § 49, 9.

160. **ὑποστήτω**, 'place himself under' me. Elsewhere ὑποστῆναι generally means 'to promise.' Agamemnon is now sketching out the speech to be addressed to Achilles by the envoys.

164. **οὐκέτ' ὀνοστά**, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. **κλητούς**, 'chosen men.'

167. **εἰ δ' ἄγε**, see 1. 302. **τούς** seems to be a Relative, **οἱ δέ** being the apodosis; but see § 47, 3. **ἐπιόψομαι**, 'will look over,' 'choose'; so Od. 2. 294 *τάων μέν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη.*

168. The presence of Phoenix is strange, since he was one of the Myrmidones. This is the first time that he is heard of in the Iliad.

171. **εὐφημῆσαι**, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. **ἐπαρξάμενοι δεπάεσσιν**, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. **ἐπί** means going 'over' or 'round' the company, as in *ἐποίχεσθαι*, &c. **ἀρξάμενοι** signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. **δενδίλλων**, 'glancing,' giving meaning looks.

181. **πειρᾶν**, with **ἐπέτελλε**.

182. **τώ**, Ajax and Ulysses, who are the envoys proper.

184. **μεγάλας φρένας**, 'the proud heart'; cp. the phrase *μέγα φρονέων.*

187. **ζυγόν**, 'bridge,' where the pegs (*κόλλοπες*) were to which the strings were fastened.

189. **κλέα ἀνδρῶν**, 'the famous deeds of men': Plur. as l. 115.

191. **δέγμενος**, 'waiting,' apparently to take up the song: so the Muses sang *ἀμειβόμεναι* (1. 603). **ὁπότε**, with **δέγμενος**, cp. 2. 794.

192. **προτέρω**, Comparative of *πρόσω*, 'forward.'

194. **αὐτῇ**, 'as it was,' still in his hand.

196. **δεικνύμενος**, 'with a gesture of welcome.'

197. **ἦ τι μάλα χρεώ**, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it is well that you are come, you that are dear to me,'—with no direct reference to the present need.

203. **ζωρότερον**, 'a more potent (lit. vigorous) draught.'

206. **ὅ γε**, 'the other,' sc. Achilles. **ἐν πυρὸς αὐγῇ**, 'where the fire-light fell': no other light being then in use.

214. **ἁλός**, Gen. of *material*, § 39, 4.

219. **τοίχου τοῦ ἑτέροιο**, 'by the other wall,' Gen. of *place*.

220. **θυηλάς**, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. **δείδεκτο**, 'pledged,' cp. 4. 4.

225. **οὐκ ἐπιδευεῖς**, sc. *εἰσί*, 'they (men) are not in want,' = there is no want. Perhaps we should read **οὐκ ἐπιδευές**: cp. 19. 180.

228. The original reading was doubtless **ἐπήρατα ϝέργα**, cp. 5. 429., 8. 453.

230. ἐν δοιῇ, sc. ἐστί, 'the case is in doubt.' σαωσέμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i.e. whether we shall save the ships or lose them. νῆας serves as Object to σαωσέμεν, and Subject to ἀπολέσθαι. The Inf. σαωσέμεν is perhaps an Aor., § 9, 3.

231. δύσεαι ἀλκήν, 'put on prowess,' as though it was a garment or piece of armour, i.e. make ready to exert your strength.

235. σχήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ .. πεσέεσθαι, said here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεῦται, see 2. 597., 3. 83.

243. ὀρινομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἴη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. Possibly however we should read it as a Subj., εἴῃ or ἤῃ: cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄκος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 *οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων γίγνετ' .. μειλισσέμεν*. This suits the order of the words better than to make κακοῦ depend only on ἄκος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i.e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit': cp. I. 109 *μεγαλήτορι θυμῷ εἴξας*.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in 1. 46. καταλέξω, Aor. Subj.

263. ἐν κλισίῃσι, i.e. of things already in his possession: when Troy is taken (l. 277) he will add much more.

264–299 repeat ll. 122–157 with little change.

279. νηήσασθαι, 'you may heap up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase *ἐχολώσατο κηρόθι μᾶλλον* (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 *ἀπεχθάνεαι δ' ἔτι μᾶλλον*, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλᾱ before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ᾗ περ: '*the* thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύζητε, 'murmur': cp. *τρυγών*, 'the turtle-dove.'

316. οὐκ ἄρα τις .. ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (*ἐστί*), 'there is no matter of thanks

in fighting,' i.e. there is no gratitude. With **οὐ χάρις**, cp. *οὐ νέμεσις* (3. 156), &c.

318. **μένοντι**, 'for one who stays behind,' cp. *ὄπισθε μένων* (l. 332).

μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. **περίκειται**, 'advantage is laid up.' **περί** as in *περίειμι*, 'excel,' *περιγίγνομαι*, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. **πολεμίζειν**, 'for fighting,' as the *means* or *condition* of war.

325. **ἴαυον**, 'passed the night.' The original meaning of **ἰαύω** is not 'to sleep' (it never implies actual sleeping), but 'to dwell,' 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. *ἄεσα* (i. e. *ἄϝεσα*).

327. **ὀάρων ἕνεκα σφετεράων**, 'for *their* wives'; Achilles is thinking of Helen (cp. l. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. **σφετεράων** can only refer to **ἀνδράσι**: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 *αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ.*

333. **διὰ . . δασάσκετο**, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially 1. 161, 162—

καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἣν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν
δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἂψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων.

Cp. also 1. 127, 368, and (for a different account) 11. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. **ἄλλα δ' . . βασιλεῦσι**, subordinate in sense to **τοῖσι . κεῖται**; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. l. 144.

337. **δεῖ.** This is the only instance of the word in Homer.

339. **ἦ οὐχ**, 'was it not simply for Helen'?

342. **τὴν αὐτοῦ**, 'his own.' But this use of *αὐτός* is unsupported: we should probably read **ἣν αὐτοῦ**, cp. 10. 204.

345. **οὐδέ με πείσει** is parallel in sense to **εὖ εἰδότος**, = 'I that know him well, and will not be persuaded: § 57.

352. **ἴσχειν**, 'to check,' 'hold back.'

353. **οὐκ ἐθέλεσκε** has an ironical tone, 'had no mind.' **ἀπό**, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. **οἶον**, generally taken either as an Adj., 'alone,' 'in single combat' (as if *οἶος οἶον*), or = *ἅπαξ*. It would make better sense if it could qualify **ἔνθα**,—'there only,' 'there and no further': but there is no clear instance of such an adverbial use. **ἔμιμνε**, 'used to await.'

359. There is here a change of construction: after the Participles **ῥέξας** and **νηήσας** we expect a Verb such as *πλεύσομαι*, for which the more picturesque **ὄψεαι . . νῆας ἐμάς** is substituted. The change is saved from harshness, however, by the clause **ἐπὴν ἅλαδε προερύσσω**, with which **ῥέξας** and **νηήσας** can be construed: cp. 8. 269.

364. **ἐνθάδε ἔρρων**, see 8. 239; cp. **ἐρρέτω** (*infra*, l. 377).

367. **ἔλαχόν γε**, 'got as my *share*,' in the general division: the **γε** points the contrast to **γέρας**, the *prize* which (as he here says) Agamemnon had given. See l. 333 (note).

374. **οὐδὲ μὲν ἔργον**, 'nor assuredly in a deed,' i. e. still less in action than in counsel. With **ἔργον** we must understand (out of **συμφράσσομαι**) some such word as *πρήξω* (Zeugma).

376. **ἅλις δέ οἱ**, i. e. 'let him be satisfied with having done it once': cp. Virg. Æn. 9. 140 *sed periisse semel satis est; peccare fuisset ante satis.* **ἕκηλος ἐρρέτω**, 'let him hold his peace (not try to persuade me) and go about his business.' For **ἐρρέτω** see on 8. 239.

378. **ἐν . . αἴσῃ**, 'in the share or place of —,' i.e. 'as of the value of —.' The exact meaning of **καρ-ός** can only be guessed at. If it is connected with *κείρω*, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *flocci facere.* In any case the meaning is 'I care for him not a jot.'

381. This is the only mention of **Egypt** in the Iliad.

387. **ἀπὸ . . δόμεναι**, 'pays back,' 'pays for,' i. e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon's wrongdoing.

392. **βασιλεύτερος.** This seems an angry or scornful echo of Agamemnon's words, l. 160 *ὅσσον βασιλεύτερός εἰμι*: cp. 1. 186, 281.

393. **σόωσι**, cp. l. 424.

394. **μάσσεται**, 'will seek out,' perhaps a contemptuous word. The MSS. have **γυναῖκα γαμέσσεται**, see § **50**, 2.

396. **ῥύονται**, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 *ὃς Λυκίην εἴρυτο δίκῃσί τε καὶ σθένεϊ ᾧ*: cp. also 6. 403.

399. **εἰκυῖαν**, for *ϝεϝικυῖαν*, § **6**, 1.

405. **Πυθώ** is the later **Delphi**. This is the only place in the Iliad where the temple is mentioned: see Od. 8. 80.

408. **λεϊστή.** In this form the **η** has been shortened before the following vowel: cp. **ἠΰς** and **ἐΰς**, **νηός** and **νεός**, &c.

410. **με**, governed by **φερέμεν** (cp. 2. 302 *οὓς μὴ κῆρες ἔβαν θανάτοιο*

φέρουσαι), 'that two fates are bearing me to the issue of death,' i. e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. **ὤλετο**, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § **25**, 2.

417. **καὶ δ' ἂν . . παραμυθησαίμην**, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. **δήετε**, Fut. 'ye shall find'; in form it seems to be a Subj.

422. **ἀπόφασθε**, 'declare'; so in l. 649, cp. *ἀποειπεῖν* (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i. e. it is the privilege of the *γέροντες* to hear such messages, and to take counsel about them.

424. **σόῳ**. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both **σαῷς** and **σοῷς**: the *Venetus* has **σοῶ** here, **σόῃς** in l. 681: most MSS. have **σόῃ**, **σόῃς** (cp. *σόωσι*, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is *σαόω* (from *σάος*, 'safe') the Opt. would be *σαό-οις*, *σαό-οι*, contracted *σώ-οις*, *σώ-οι*, thence by exchange of quantity *σό-ῳς*, *σό-ῳ*. See § **8**, B, 3.

426. **ἀπομηνίσαντος**, see on 2. 772.

431. **ἀπέειπεν**, 'spoke out,' cp. l. 309; see also 8. 29.

433. **περὶ .. δίε**, see 5. 566 (note).

434. **μετὰ φρεσὶ βάλλεαι**, 'turn over in your mind,' 'debate,' hence 'intend.' But *ἐνὶ φρεσὶ βάλλεο* (l. 297) means 'attend to.'

437. **ἔπειτα**, 'in such case,' cp. 10. 243, Od. 1. 65, 84.

ἀπό, 'away from.'

440. **ὁμοιΐου**, originally **ὁμοιΐ-οο**, § **19**, 3. On **ὁμοίϊος** see 4. 315.

446. **νέον**, Adverb with **ἡβώοντα**, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term **Ἑλλάς** here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of **Φθίη**. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at *Ἐλεών*: the only Homeric *Ἐλεών* being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at *Ὀρμένιον* (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic *Ὀρμενίδης*. If it is right, we may suppose that in the ninth book **Ἑλλάς** has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that **Ἑλλάς** is not the same here as in the

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of **Amyntor** is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. **νείκεα πατρός**, 'quarrel with my father.'

449. **περιχώσατο**, 'was angered about'; cp. 16. 497 *ἐμεῦ περιμάρναο*: 17. 240 *οὔ τι τόσον νέκυος περιδείδια*. Some take **περί** in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. **ἐχθήρειε**, 'might take a dislike to.'

453. **ὀϊσθείς**, 'guessing,' i. e. becoming aware.

455. **ἐφέσσεσθαι**, Fut. Mid. of *ἐφ-ίζω*, 'that he should never seat,' 'take on his knees': cp. Od. 16. 442 *καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς πολλάκι γούνασιν οἷσιν ἐφεσσάμενος κ.τ.λ.*

456. **ἐτέλειον**, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. Æn. 6. 608—

> Hic quibus invisi fratres, dum vita manebat,
> Pulsatusve parens, et fraus innexa clienti, &c.

458-461. These four lines are not in any MS. of the Iliad. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. **ὡς μὴ .. καλεοίμην**, explanation of **δήμου φάτιν** *κ.τ.λ.* (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. **πατρός**, with **μέγαρα**, not Gen. absolute.

465. **αὐτοῦ**, explained by **ἐν μεγάροισι**: cp. 6. 431 *αὐτοῦ μίμν' ἐπὶ πύργῳ*.

470. **εἰνάνυχες**, Adj. with the meaning of an Adverb of *time*. **μοι ἀμφ' αὐτῷ**, 'round myself.' **νύκτας**, Acc. of *time*, 'during the nights.' As to **ἴαυον** see on l. 325.

472. **αἰθούσῃ**, the colonnade inside the entrance of the **αὐλή** or court-yard: cp. Od. 22. 449 (with Mr. Merry's note).

473. **προδόμῳ**, a portico at the entrance of the house.

478. **δι' Ἑλλάδος**, see l. 447.

482. **τηλύγετον**, see 5. 153. **ἐπί**, 'furnished with.'

484. **Δολόπεσσιν**, not elsewhere mentioned in Homer.

489. **προταμών**, i. e. giving you the first piece cut.

493. **ὅ**, 'that,' see § **48**, 2.

498. **ἀρετή**, the most comprehensive word, 'worth,' 'power,' &c.

499. **καί** emphasises **τούς**, 'even they, surely' (**μέν**).

500. **παρατρωπῶσ᾽**, 'turn from their purpose': *τρωπάω* is to *τρέπω* as *στρωφάω*, *νωμάω* to *στρέφω*, *νέμω*. But see *H. G.* § 55, 9.

502. **καὶ γάρ κ.τ.λ.**, explaining **λισσόμενοι**: 'men pray—for there are such beings as Prayers,' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in Il. 19. 91 ff.—

> *Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται*
> *οὐλομένη· τῇ μέν θ᾽ ἁπαλοὶ πόδες, οὐ γὰρ ἐπ᾽ οὔδει*
> *πίλναται, ἀλλ᾽ ἄρα ἥ γε κατ᾽ ἀνδρῶν κράατα βαίνει.*

Cp. also the picture of Strife, Il. 4. 441 ff., and of such powers as Flight, Tumult, &c. (Il. 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the mythes was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. **ἀλέγουσι**, 'look to' the mischief Ate does.

508. **αἰδέσεται**, 1 Aor. Subj., 'shall respect.' **ἆσσον ἰούσας**, 'when they approach him.'

509. **δέ**, of the apodosis, as in l. 511.

ὤνησαν, gnomic Aor., § **25**, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § **30**, 6.

518. **ἔμπης**, 'still.'

522. **ἐλέγξῃς**, 'put to shame,' viz. by not heeding them.

525. **ὅτε κεν .. ἵκοι**, the only instance of *ὅτε κεν* with an Opt.

529 ff. The **Κουρῆτες** do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. **ὅ**, § **48**, 2. **θαλύσια**, the sacrifice of the first-fruits of the year.

537. **οὐκ ἐνόησεν**, 'did not think of it (at all).'

538. **δῖον γένος**, 'offspring of Zeus,' applied to Artemis as *Διὸς κούρη μεγάλοιο* (l. 536). Some refer it to the boar (as the Chimaera is called *θεῖον γένος*, 6. 180): but the order of the words is against this.

539. **χλούνην**, a word of unknown meaning.

540. **ἔθων** has the force of an Adverb, 'after its wont' (*εἰωθότως*), cp. 16. 260 *οὓς παῖδες ἐριδμαίνωσιν ἔθοντες.*

541. **προθέλυμνα**, 'in layers,' i. e. so thickly that they overlapped as they lay; so of shields, 13. 130 *φράξαντες .. σάκος σάκεϊ προθελύμνῳ*: cp. **τετραθέλυμνος**, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = *πρόρριζος.*

547. **ἀμφ' αὐτῷ**, 'over it,' viz. the boar.

552. The Curetes were the besiegers, according to l. 531: hence the **τεῖχος** mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.

554. **οἰδάνει**, Transitive, 'causes to swell.'

557. **Εὐηνίνη** is a Fem. patronymic, 'daughter of Euenus.'

559. **εἵλετο τόξον**, 'took up his bow,' viz. when Apollo took Marpessa from him (l. 564).

561. **τὴν δέ**, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (Od. 4. 11), and 'Odysseus' (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.

566. **ἐξ ἀρέων**, 'in consequence of the curses.'

567. **κασιγνήτοιο**. In the later form of the story Althaea had several brothers, who were killed by Meleager. **φόνοιο**, 'on account of the slaughter,' with **ἀχέουσα**.

568. **γαῖαν .. ἀλοία**, the form of invoking the gods under the earth.

570. **πρόχνυ καθεζομένη**, 'sinking down on her knees.'

571. **δόμεν**, with **ἠρᾶτο** and **ἀλοία**, 'that they should give.'

573. **τῶν δέ**, sc. the Curetes, with **ὅμαδος**.

580. **πεδίοιο** is a partitive Gen., like the Gen. of *material.*

ταμέσθαι is parallel in construction to **ἑλέσθαι**, instead of depending on it: cp. 3. 79, 80.

583. **κολλητάς**, 'knit together,' 'well made fast.' **σανίδας**, 'folding-doors.' **γουνούμενος**, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.

589. **βαῖνον .. ἐνέπρηθον**, Impf. 'were now mounting,' &c.

593. **ἄνδρας μέν κ.τ.λ.**, subordinate in sense, 'how they slay the men,' &c. **ἀμαθύνει**, 'levels with the ground.'

594. **ἄλλοι**, 'others,' i. e. 'strangers': cp. 3. 301 *ἄλοχοι δ' ἄλλοισι δαμεῖεν*, 6. 456 *πρὸς ἄλλης ἱστὸν ὑφαίνοις.*

598. **εἴξας ᾧ θυμῷ**, i. e. not for the gifts, but moved by this appeal.

599. **καὶ αὔτως**, i. e. without them.

601. **κάκιον**, 'less well,' sc. than now, when you are offered gifts.

602. **ἐπὶ δώροις**, 'on the terms of receiving gifts.'

605. **τιμῆς**, generally taken to be contracted from *τιμήεις*, as **τιμῆντα** (18. 475) for *τιμήεντα*, **τεχνῆσσαι** (Od. 7. 110) for *τεχνήεσσαι.*

608. **φρονέω**, nearly = *δοκεῖ μοι*, 'my mind is,' 'I choose.' **Διὸς αἴσῃ**,

'in the award of Zeus.' The phrase generally means simply the 'destiny assigned by Zeus' (as 17. 321., Od. 9. 52); but here there is a play on the other sense of **αἶσα**, viz. 'estimation,' 'place in a scale of honour,' cp. *ἐν καρὸς αἴσῃ* (l. 378).

609. **ἥ μ' ἕξει**, 'which (**αἶσα**) shall abide with me,' cp. 17. 143 *ἦ σ' αὔτως κλέος ἐσθλὸν ἔχει.*

613. **'Ατρεΐδῃ . . φέρων χάριν**, 'doing the pleasure of Atrides.'

615. **καλόν τοι**, 'it is well for you,' i. e. your duty rather is.

617. **αὐτόθι**, 'where you are.' **λέξεο**, § 9, 3.

619. Achilles is now so far moved as to doubt about returning.

620. **ἐπ' ὀφρύσι νεῦσε**, cp. 1. 528.

625. **τελευτή**, 'accomplishment,' i. e. result. **μύθοιο**, 'of our speech,' i. e. of the message which we bring (*τῇδέ γ' ὁδῷ*).

629. **ἄγριον** is predicative: 'has made his spirit cruel within him,' i. e. hardened his heart to be cruel. With **θέτο**, cp. l. 637 *θυμὸν . . θεοὶ θέσαν.*

632. **φονῆος**, with **ἐδέξατο**, 'a man takes atonement from the slayer of his brother.' On **τίς τε** see § 49, 9.

636. **δεξαμένῳ** (the reading of the best MSS.) is to be taken directly with **ἐρητύεται**, neglecting the more obvious construction with **τοῦ**. Cp. 10. 188., 14. 141., Od. 23. 206. The common reading is **δεξαμένου**.

640. **ὑπωρόφιοι**, 'under thy roof,' and therefore having the right to **αἰδώς** which attached to guests.

642. **κήδιστοι**, 'the most valued,' 'nearest.'

645. **τι**, with **ἐείσαο**, qualifies the admission, = 'what you have said is all in a manner to my liking, but —'; cp. Od. 9. 11 *τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι, σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα εἴρεσθ'*, i. e. 'everything is here to make me happy, but —.'

647. **ἀσύφηλον**, Acc. Neut., seems to mean 'an insulting thing': but the derivation of the word is unknown. **ἔρεξεν** takes a double Acc.

648. **μετανάστην**, 'a sojourner,' one who has no rights of citizenship, and may therefore be outraged with impunity.

650. The *ἀγγελίη* follows, introduced by **γάρ** = 'namely.'

654. **ἀμφί**, 'round,' 'in the neighbourhood of.'

655. **μάχης**, with **σχήσεσθαι**, 'will refrain himself from the battle.'

657. **σπείσαντες**. A libation was usual as a parting ceremony, cp. l. 712, also Od. 7. 138 *ᾧ πυμάτῳ σπένδεσκον ὅτε μνησαίατο κοίτου.*

661. **ἄωτον**, 'the flock.'

671. **δειδέχατ[ο]**, cp. 4. 4.

673. **μ'**, i. e. **μοι**, § 51, 5. **πολύαινος**, 'worthy of much praise'; or (as Buttm. *Lex.* s. v. *αἶνος*) 'of much wise speech.'

681. **σόῳς**, see l. 424.

684. **καὶ δ' ἂν . . παραμυθήσασθαι**, the only instance of *ἄν* with an

Inf. in Homer: the result of turning l. 417 *καὶ δ' ἂν . . παραμυθησαίμην* into the *oratio obliqua*.

691. ἕπηται, Subj. because the event is future, § 34, 2, *c*.

698. μὴ ὄφελες, 'would that you had not —': logically the μή belongs to λίσσεσθαι.

BOOK X.

THE tenth book, entitled Δολωνεία, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomede and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the Doloneia to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition has no value as evidence, since it cannot rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi–xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1–179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomede volunteers to go, and chooses Ulysses as his companion (180–253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later forma-

tion. Such are,—the Perfects in **-κα** from derivative Verbs, **βεβίηκεν, παρῴχωκεν, ἀδηκότες**: the Aor. **θήκατο** (for *ἔθετο*, § 5, 2): the 3 Sing. Pres. **μεθιεῖ** (l. 121): the Second Fut. Pass. **μιγήσεσθαι** (the only instance of the tense in Homer): the form **νῦν** (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in *πάντας ἐπ' ἀνθρώπους* (l. 213), *ἐν πάντεσσι πόνοισι* (ll. 245, 279, cp. the note on 9. 143), *ἐκ γενεῆς* (l. 68). Other peculiarities are the adjectival use of **οὐδέν** (l. 216), **δείδω μὴ οὐ**—(l. 39), and the Opt. in ll. 211, 247, 557.

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. **παραφθαίησι** (see on l. 346), the Gen. or Dat. Sing. **κράτ-εσφι** (see on l. 156), the Subj. **ἐπείγετον** (l. 361): perhaps also **σπεῖο** (for *σπέο*) and **τιθήμενος.**

7. The vocabulary is peculiar[1]. Among the *ἅπαξ εἰρημένα* are some technical terms for armour, &c., as **καταῖτυξ, πῖλος, σαυρωτήρ, ἐπιδιφριάς** (= *ἄντυξ*), **ἐκταδίη** (*χλαῖνα*), **κτιδέη** (*κυνέη*), **λυκέη**. Others of significance are, **φύξις** (ll. 311, 398, 447), **διοπτήρ**, 'a spy,' and **διοπτεύω, ἀβροτάξω, ἀηθέσσω, ϝραίνω, δέελος**. We may add **ὅπλα** in the sense of 'arms,' which is only found in Il. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as **δόσις, φῆμις, δαίτη, δόξα**: to which may be added the rarer **ἀωτέω, ἀδηκότες, ὀρφναίη** (*νύξ*), and the forms **εἶσθα** and **τοῖσδεσσι.**

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e.g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. **ὁρμαίνοντα**, 'stirring,' 'turning over': so l. 28 'stirring up' war.

6. **ἀθέσφατον**, an epithet of rain, cp. 3. 4.

8. **στόμα**, the 'edge' or 'front' of war, as 19. 313 *πολέμου στόμα δύμεναι αἱματόεντος*. This sense appears in 14. 36 *ἠϊόνος στόμα μακρόν* 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the **σύριγξ** and the **αὐλός** is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. **προθελύμνους**, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.

16. **Διί**, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase *Διὶ χεῖρας ἀνασχεῖν*, 6. 257.

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[1] See Düntzer, *Hom. Abhandl.* p. 322.

18. Join πρῶτον ἀνδρῶν, 'to Nestor before any other man.'

19. εἰ, 'to see if,' 'in the hope that he might —.'

25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.

26. μή τι πάθοιεν, to be taken with ἔχε τρόμος.

34. ἔντεα is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.

38. Τρώεσσιν, '*for* the Trojans,' i. e. to be spy on them.

44. ἐρύσσεται, 1 Aor. Subj. 'will shelter.'

47. αὐδήσαντος, 'from one that told it,' 'from voice of man.' Elsewhere *αὐδάω* means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).

48. ἐπ' ἤματι, '*with* a day,' i. e. belonging to one day, 'as a day's work'; ἐπί as in the compound *ἐφημέριος*.

50. αὔτως, 'by himself,' with no divine help to explain it.

56. ἱερὸν τέλος, perhaps 'the strong band'; see on 5. 499.

57–59. Reference to the account of the watch, 9. 80 ff.

61. πῶς γάρ —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. 1. 123. Cobet, however, is probably right in preferring πῶς τάρ (*Misc. Crit.* p. 322).

μύθῳ, 'by your word'; i. e. 'what is the drift of your *μῦθος*.'

62. μένω, Subj. μετὰ τοῖσι, 'with them,' viz. the watchers.

67. ἐγρήγορθαι, Pf. Inf. Mid., cp. ἐγρήγορθε, 7. 371.

68. ἐκ γενεῆς, 'by descent,' epexegesis of πατρόθεν. Cp. Thuc. 7. 69 *ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ὀνομάζων καὶ φύλην*.

69. μεγαλίζεο, 'make much of your favours,' i. e. 'be grudging.'

74. παρά, 'beside' the tent, not within it: so Diomede, l. 151.

82. οὗτος, with the 2 Sing., 'who are you there that come —?'

84. οὐρήων. Mules are mentioned elsewhere: 1. 50., 23. 111, 115.

96. δραίνεις, a Desiderative, 'art for doing.'

97. τούς, the later use of the Art., see ll. 231, 277, 322, 408.

98. ἀδηκότες, 'wearied.' ὕπνῳ, not 'sleep,' but 'sleepiness.'

100. μή πως, 'whether they may not —.'

111. εἴ τις . . καλέσειεν, a command put in the form of a wish or suggestion, cp. l. 222.

115. νεικέσω, 1 Aor. Subj., § 29, 1. Join νεικέσω ὡς εὕδει, 'I will reproach him that he thus sleeps,' i. e. 'with sleeping': cp. 1. 211.

123. ἐμὴν ὁρμήν, 'an impulse from me,' my initiative.

124. μάλα, with πρότερος, 'actually before me.'

127. ἵνα γάρ, 'where in fact.' ἵνα need not be Demonstrative: rather it is the use of γάρ which is idiomatic (*H. G.* § 348, 3).

129. οὕτως, 'it being so,' 'if it is as you say.'

133. φοινῑκόεσσαν must be scanned as four syllables, with synizesis.

139. **περὶ φρένας**, cp. the note on 1. 103.

141, 142. **τίφθ' . . ἵκει**, lit. 'because of what do you thus wander, in respect of which need has so much come'? i. e. 'what is this need, so great that you wander'? The form of the sentence is nearly the same as 4. 32 *τί . . τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχὲς μενεαίνεις* (see the note). Thus **ὅ τι δὴ χρειὼ τόσον ἵκει** = 'I ask because the fact that you *do* wander shows that the need has become so great.'

But possibly **ὅ τι . . ἵκει** is a second direct question; the indirect form being used as in Od. 1. 170 *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο;* See also l. 409, with the note.

147. This line seems wrongly introduced here from l. 327.

153. **ἐπὶ σαυρωτῆρος**, 'so as to stand on the butt-end.'

156. **κράτεσφι** is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι, ὄχεσφι*, &c , since the stem is not **κρᾱτεσ-** (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &c.). It is probably 'pseudo-archaic,' i.e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in **-φι**.

160. **θρωσμῷ πεδίοιο**, 'the springing of the plain,' i.e. the rising ground, apparently near the Greek camp: cp. 11. 56 with 8. 560.

164. **σχέτλιος**, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. **ἔπειτα**, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in Hdt. 6. 11 *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα . . ἢ εἶναι ἐλευθέροισι ἢ δούλοισι.* For the Inf. **βιῶναι** cp. 9. 230 *ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. **οὐδέ**, the **δέ** of the apodosis, after **οἱ δ' ὅτε**—.

182. **ἐγρηγορτί**, 'on the alert,' apparently from the Pf. *ἐγρήγορα*.

183. **δυσωρήσωσιν**, Aor., 'are disturbed in their watch.' The MSS. have **δυσωρήσονται**, which should at least be **δυσωρήσωνται**.

187. **τῶν**, with **βλεφάροιϊν**, 'from their eyelids.'

188. **νύκτα**, Acc. of *duration* of time.

φυλασσομένοισι, Dat. with **ὕπνος . . ὀλώλει**, as **σφίσιν** in l. 186; the possible construction with **τῶν** being neglected, cp. 9. 636.

189. **ὁππότ' . . ἀΐοιεν**, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὁππότε κ.τ.λ.* **ἐπί** goes with **ἰόντων**, 'coming on,' 'attacking': or possibly with **ἀΐοιεν**, but **ἐπαΐω** is not found in Homer.

191. This line is wanting in some of the best MSS.

195. **κεκλήατο βουλήν**, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. **ὀλλύς**, with **ἀπετράπετο**, = 'turned back from destroying.' **ὅτε δή** is also to be taken with **ἀπετράπετο**.

209. **ἀπόπροθεν**, 'far off,' viz. from their city.

211. For **κε** several good MSS. give **τε**. With this reading the Optatives **πύθοιτο** and **ἔλθοι** may be taken as carrying on the **πύθοιτο** of l. 207: cp. Od. 18. 368. But see l. 247 and l. 557.

212. **ὑπουράνιον**, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 *εἴ που ἔτι ζώουσιν ὑπ' αὐγὰς ἠελίοιο*—'anywhere that the sun shines': and the phrase *ὑπ' ἠῶ τ' ἠέλιόν τε*.

215. **ἕκαστος δώσουσι**, the usual distributive use of the Sing. *ἕκαστος*, but somewhat awkwardly combined with **τῶν πάντων**: 'they, each of them all, will give.' Cp. Od. 8. 392 *τῶν οἱ ἕκαστος ἐνείκατε*.

217. **δαῖται** are the regular common meals of the *γέροντες*, **εἰλαπίναι** the special feasts. This part of the reward answers to the Attic *σίτησις ἐν πρυτανείῳ*.

224. Join **σὺν δύο**: cp. *σύντρεις* (Od. 9. 429), *ξυνεείκοσι* (Od. 14. 98), *σύμπαντες*. **ἐρχομένω**, Nom. as 3. 211 *ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς*: see § 58. **καί τε** in a gnomic sentence as 9. 159: § 49, 9.

226. **βράσσων**, Comparative of *βραχύς*, 'short,' hence 'poor,' 'feeble.' **λεπτή**, lit. 'thin,' the opposite of *πυκνή*.

238. **σὺ δέ** marks the opposition between the two clauses, although the Subject is the same: cp. 1. 191, &c.

243. **ἔπειτα**, 'then,' = 'that being so.'

244. **πρόφρων** is the predicate, sc. *ἐστί*, **ἀγήνωρ** being only a constant epithet of **θυμός**.

247. **νοστήσαιμεν**, 'we may return,' a rare use of the Opt. without **ἄν** or **κεν**: cp. l. 557. The use seems characteristic of this book.

252. **παρῴχωκεν** is the reading of Aristarchus: the MSS. generally have **παρῴχηκεν**. The phrase **πλέων νὺξ τῶν δύο μοιράων** is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to *τριτάτη δ' ἔτι μοῖρα λέλειπται*. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 *ἦμος δὲ τρίχα νυκτὸς ἔην*. On the Art. see § 47, 2, *d*.

263. **ἐντέτατο**, cp. 5. 728.

264. **ἔχον**, 'held fast,' = 'were fastened.'

265. **πῖλος**, 'felt,' with which the helmet was lined.

266. There was an **Ἐλεών** in Boeotia, see 2. 500: but there may well have been other places of the name. As to **Amyntor** see 9. 447 (with the note). **Ἀμύντορος** is governed by **δόμον** in the next line.

268. **Σκάνδειαν**, Acc. of the *terminus ad quem* of the motion implied in **δῶκε**: as 7. 79 *σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν*, Od. 15. 367 *τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν*. Aristarchus read **Σκάνδειάνδ'**, perhaps rightly.

273. **κατ'**, to be taken with **λιπέτην** (Tmesis).

277. **ὄρνιθ[ι]**, 'at the omen of the bird.'

280. **φῖλαι**, cp. 5. 117.

281. **ἐϋκλεῖας** (contraction for ἐϋκλε-έας), sc. ἡμέας. On the Acc. see 2. 113 (note).

286. **πρό**, 'ahead of,' 'on in front.' The story has been told in 4. 376–398, 5. 800–808.

292. **ἦνιν**, see 6. 94. The ι is treated as long, and this was probably the original quantity, cp. 11. 36.

300. **ἄμυδις κικλήσκετο**, 'called together': cp. 9. 5., 13. 336.

303. **ὑποσχόμενος τελέσειε**, 'promise and accomplish.'

304. **δώρῳ ἔπι**, 'with, on the terms of, a gift,' cp. 9. 602.

311. **φύξιν**, 'flight,' a word only found in this book (ll. 398, 447).

324. **ἀπὸ δόξης**, 'away from expectation,' 'disappointing.'

326. **μέλλουσι . . βουλεύειν**, 'are likely to be holding counsel.'

330. **μὴ μὲν . . ἐποχήσεται**. For **μή** with the Indic. in *oaths*, cp. 9. 133. **τοῖς ἵπποισιν**, 'that chariot,' Art. referring to l. 322.

344. **πεδίοιο**, partitive Gen., like ὁδοῦ in 4. 382.

346. **παραφθαίησι**. This is the best attested reading: it is meant for an Opt., the -**σι** being added in imitation of the Subj. in -**ῃσι** (for -**ῃ**). Thus it is a 'pseudo-archaism.'

350. **ἀφραδίῃσιν**, 'in heedlessness.'

351. **ὅσσον τ' ἐπί**, 'the distance over which —.' **οὖρα**, lit. 'limits,' 'measures,' heteroclite Plur. of *οὖρος* or *ὅρος*. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek *πλέθρον*, lit. 'turning' (*πέλω*), Lat. *vorsus*. Cp. Od. 8. 124.

353. **νειοῖο**, 'over fallow'; Gen. as in *πεδίοιο διώκειν*, &c.

355. **ἔλπετο**, 'he flattered himself.'

356. **πάλιν**, 'backwards,' i. e. having given a contrary order.

357. **δουρηνεκές**, 'a spear-throw,' as far as a spear *carries*.

358. **λαιψηρά**, predicative, 'plied his knees right quick.'

361. **ἐπείγετον** seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. **προθέῃσι** is harsh. Curtius read *ὑλήεντα, ὅ τε προθέῃσι*.

364. **λαοῦ**, viz. the Trojans. **διώκετον**, irregular form for *ἐδιωκέτην*.

365. **μιγήσεσθαι**, the only Second Fut. Pass. in the Iliad.

368. **φθαίη ἐπευξάμενος**, 'should be beforehand in making the boast,' = *πρότερον ἐπεύξαιτο*.

370. **κιχήσομαι**, 'will reach,' i.e. strike.

375. **βαμβαίνων**, 'staggering,' reduplicated from *βαίνω*: or (perhaps better) 'stammering.'

378–381. Cp. 6. 46–50 and 11. 131–135.

390. **γυῖα**, Acc. § 37, 4.

391. **ἄτῃσι**, 'kinds' or 'pieces of befooling': cp. 9. 115.

394. **θοήν**. The epithet 'swift' is probably suggested by the sudden-

ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, which spreads over the sky after sun-set, and is withdrawn again at dawn.

398. **βουλεύουσι μετὰ σφίσιν οὐδ' ἐθέλουσι.** So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have **βουλεύοιτε** and **ἐθέλοιτε**. With this reading **σφίσιν** must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is not found in Homer, except perhaps with the Adj. **ἑός, ὅς**. The use of the Opt. in *oratio obliqua* is also un-Homeric. Hence the true reading is *βουλεύουσι . . ἐθέλουσι*. The change to the 2 Plur. Opt. was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomede, to whom he is speaking, are not with the Greek army at the time.

403. **ὀχέεσθαι**, 'for being carried' [in a chariot drawn by them]; i.e. they are hard to tame and drive.

409. **ἅσσα τε κ.τ.λ.** The change to the indirect form of question may be defended by Od. 1. 171 *ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο*; But it is very possible that lines 409–411 are wrongly repeated from ll. 208–210. They are not noticed in Dolon's answer.

416. **φυλακάς**, Acc. by attraction to the Relatival clause **ἃς εἴρεαι.**

417. **κεκριμένη**, 'told off,' posted expressly as a watch.

418. **οἷσιν ἀνάγκη**, 'who needs must,' as they are defending their homes, cp. l. 422. **Τρώων** is emphatic, opposed to *ἐπίκουροι*.

424. **πῶς γάρ** —, 'nay, how —'? But we should probably read (with Cobet) **πῶς τάρ**, see l. 61. Some MSS. have **πῶς τ' ἄρ**.

428. **πρός** with the Gen. means 'in the direction of,' without implying motion either *to* or *from*.

429. The **Λέλεγες** and **Καύκωνες** are not in the Catalogue.

431. **ἱπποκορυσταί**, see 2. 1 (note).

434. **οἵδε**, used adverbially, 'here are the Thracians.'

437. The Nom. is used as a kind of exclamation, cp. 1. 231., 2. 353.

442. **πελάσσετον**, Aor. in **-σον**, § 9, 3.

447. **μοι**, *Dat. ethicus*, used ironically.

457. **φθεγγομένου**, 'as he cried aloud' (not 'spoke,' as Aen. 10. 554).

463. **ἐπιδωσόμεθ'** is the reading of Aristarchus; most MSS. have **ἐπιβωσόμεθ'**. From 22. 254—

> *ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα, τοὶ γὰρ ἄριστοι*
> *μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων,*

it may be inferred that **ἐπιδωσόμεθα** = 'we shall call to witness,' though this meaning is not very suitable here. **ἐπιβωσόμεθ'** is not strongly supported by Od. 1. 378 (= 2. 143) *ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας*, since it there means 'I will call to my aid.'

466. **δέελον δ' ἐπὶ σῆμά τ' ἔθηκε.** The sense is clear, viz. that he put a mark at the place (*ἐπί*), to guide him to the tree on which the arms were. **δέελος** is doubtless for *δήελος*, an older form of *δῆλος*, which occurs once in Homer (Od. 20. 333); cp. *εὐ-δείελος*, 'clearly seen' (Od. 2. 167), which should probably be written **εὐδήελος**. The reading in the text, however, cannot be right, as **τε** has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in *σῆμα ἔθηκε* is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. **ἐπιδιφριάδος**, apparently the same as the **ἄντυξ** or 'rail.'

476. **προπάροιθεν**, 'beforehand' (of *time*).

479. **πρόφερε**, 'bring out,' 'show': cp. Od. 6. 92 *θοῶς ἔριδα προφέρουσαι*, = 'in keen rivalry.'

480. **μέλεον**, 'idly,' an Adverb, as 16. 336 *μέλεον δ' ἠκόντισαν*.

482. **τῷ**, i. e. Diomede.

483. **ἐπιστροφάδην**, 'turning from one to another.'

485. **ἀσημάντοισιν**, cp. 15. 325 *σημάντορος οὐ παρεόντος*.

487. **ἐπῴχετο**, 'went *over* or *round*' [destroying].

489. **πλήξειε**, Opt. of indefinite frequency, § 34, 1, *b*.

493. **ἀήθεσσον**, 'were unaccustomed.'

495. **τὸν τρισκαιδέκατον**, 'him for the thirteenth.'

496. **κακὸν ὄναρ**, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomede: a good example of oxymoron (§ 60).

497. **τὴν νύκτα**, 'for that night.' But neither the Article nor the Acc. of *duration* is in place here. This line is probably spurious.

499. **σὺν δ' ἤειρεν**, 'he coupled them,' 'harnessed them together': cp. 15. 680 *ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵππους*, also the derivative **συνήορος**, 'yoke-fellow.' He must at the same time have *bridled* them (perhaps this is implied by the word *συναείρω*), and mounted one: cp. ll. 514, 527.

502. **πιφαύσκων**, 'as a signal,' to let him know that he had the horses ready.

505. **ῥυμοῦ**, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.

506. **ἢ κ.τ.λ.** This is the second member of the double question, answering to **ἢ ὅ γε** (l. 504): the clause **ἢ ἐκφέροι** being only a subordinate alternative to **ῥυμοῦ ἐξερύοι**. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay *instead* more Thracians.'

511. **μή** expresses *warning*, § 29, 5.

512. Join **θεᾶς ὄπα**, cp. 2. 182.

513. **ἵππων ἐπεβήσετο**, 'mounted the horses' (i.e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct

term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κελητίζειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὡς ἵππον ἐλαύνων*. But it never appears in Homer as a thing in ordinary use.

515. **ἀλαοσκοπιήν**, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπιή* is the *opposite* of *σκοπιή*, meaning therefore no watch at all. The Ven. (A.) has **ἀλαὸς σκοπιήν**.

516. **μετὰ .. ἕπουσαν**, 'busy with,' 'taking in hand': see on 6. 321.

521. **φονῇσι**. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the *act* or *circumstances* of slaying.'

524. **θυνόντων**, 'as they came in hot haste.'

528. **ἔναρα**, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. **ψεύσομαι ἢ ἔτυμον ἐρέω**; shall I deceive (i.e. be wrong) or speak the truth (be right)?' The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomede. **κέλεται δέ με θυμός** is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. **ἀμφί**, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. **ἐλασαίατο**, 'may have driven': cp. l. 538, also Od. 21. 395.

538. **μή τι πάθωσιν**, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. l. 437.

548. **οὐδέ τί φημι**, as we should say, 'and may claim that —.'

557. **δωρήσαιτο**, 'can bestow'; for the Opt. cp. Od. 3. 231 *ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι*—of which passage this seems to be an imitation.

πολὺ φέρτεροί εἰσι, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι*.

559. **τὸν δέ σφιν ἄνακτα**, 'but their master'; Art. of contrast, § 47, 2, *b*. This sense of *ἄναξ* is rare in the Iliad.

571. **ἱρόν**, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (**ἱερά** or **ἱρά**) is used in this sense. For **ἑτοιμασσαίατο**, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take **ἱρόν** to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. **ἀμφί**, because *both* thighs are meant: cp. l. 535, also 6. 117.

577. **λίπ' ἐλαίῳ.** In this phrase **λίπα** is apparently an Adverb in **-α** (related to *λιπαρός* as *κάρτα* to *καρτερός*, *λίγα* to *λιγυρός*, &c.), meaning 'richly,' 'thickly.'

BOOK XI.

THIS book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which proves to be decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomede, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only serve to delay the inevitable catastrophe.

The book is entitled **Ἀγαμέμνονος ἀριστεία**, a description which applies strictly to ll. 1–283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45–55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scaean gates (67–180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181–217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218–283). Hector again comes to the front of the battle, but is repulsed by Diomede (284–367). Paris however wounds Diomede with an arrow (368-400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401–488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489–520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521–574). Eurypylus, who comes to his aid, is wounded by Paris (575–595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596–654). Nestor replies to Patroclus in a long speech (655–803), in which he relates a story of his own youthful prowess (670–762). He ends by advising Patroclus to entreat

Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763-803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804-848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186-194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599-617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 *κακοῦ δ' ἄρα οἱ πέλεν ἀρχή*), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the 'wrath,' and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi–xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521-595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus gives time for Eurypylus to reach the camp: and the meeting of Patroclus

and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on 1. 493., 3. 121., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e. g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness, too, in the movements of the heroes during the battle, especially on the Trojan side. In 11. 343–346 Hector is opposed to Diomede and Ulysses, and he is presently put *hors de combat* for a time by Diomede (355 f.). But in ll. 497–501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomede; then he is on the left, and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylians and Eleans (670–762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765–790). See the notes on ll. 671, 699, 704.

4. **πολέμοιο τέρας**, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5–9. These verses are a repetition of 8. 222–226.

11. **ὄρθια**, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his Aristeia is about to follow.

21. **Κύπρονδε**, 'as far as Cyprus,' cp. 4. 455.

22. **ἀναπλεύσεσθαι.** The voyage to Troy is regularly thought of as 'up' (ἀνά), cp. 6. 292 *τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν*.

24. **οἶμοι**, 'courses.' 'stripes.' **κύανος** is probably 'blue steel.'

26. **ὀρωρέχατο**, 3 Plur. Plpf. Mid. of *ὀρέγ-νυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. **τέρας ἀνθρώπων**, 'a sign *for* men': cp. l. 4.

30. **περί**, adverbial, 'there was round it.'

32. **θοῦριν**, 'impetuous,' i. e. fit for dashing onset.

35. **ἔην**, 'there was' (a boss) —.

36. The **ι** of **βλοσυρῶπις** is scanned as a long vowel: cp. Od. 3. 382. **ἐστεφάνωτο**, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (**ἐπί**) the centre of the shield, round the *ὀμφαλός*. **Γοργώ**, called *Γοργείη κεφαλή*, 5. 741.

37. **δεῖμός τε φόβος τε**, i.e. figures representing Terror and Flight; see on 5. 739.

40. **ἀμφιστρεφέες**, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. **ἐπί**, 'thereat,' 'therewith.' **ἐγδούπησαν** preserves the original **γ**, lost in *δοῦπος* and *δουπέω* (*δούπησεν δὲ πεσών*). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the *παραιβάτης*, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the *ἡνίοχος* keeps in readiness to secure his retreat. At this stage warriors are **πρυλέες**, lit. 'forward' (from **πρό**, cp. *δια-πρύ-σιον*). In the present case all the Greek chiefs advanced as *πρυλέες*, forming a line (cp. l. 51 **ἐπὶ τάφρῳ κοσμηθέντες**), while their chariots followed a short way (**ὀλίγον**) behind.

50. **ἠῶθι πρό**, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 *οὐρανόθι πρό*.

51. **ἱππήων**, i.e. the chariot-drivers. The Gen. is governed by **φθὰν .. κοσμηθέντες**, which is = *πρότεροι ἐκοσμήθησαν*: cp. 23. 444 *φθήσονται τούτοισι .. ἢ ὑμῖν*.

56. **Τρῶες**, sc. *ἦσαν*, or *ἐθωρήσσοντο*, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying *θωρήσσοντο*.

58. **θεὸς ὣς τίετο δήμῳ** is a recurring expression, cp. 5. 78., 10. 33. **Τρωσί** is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. **ἐκ νεφέων**, cp. 5. 864. **οὔλιος**, 'baneful,' cp. 22. 26–31.

63. **παμφαίνων**, 'twinkling,' cp. 5. 6.

65. **πᾶς**, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. **ἐλαύνωσιν**, 'work along.'

69. **πυρῶν ἢ κριθέων**, join with **ὄγμον**.

72. **ἴσας δ' ὑσμίνη κεφαλὰς ἔχεν**, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.

78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they *all* blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. **περ** strengthens **ἦμος**: 'just when —.'

δεῖπνον, 'the mid-day meal': see on 8. 53.

89. **περί**, 'all round,' i. e. 'overpoweringly,' 'completely': cp. the places quoted on 1. 103.

91. **ἐν . . ὄρουσ'**, 'dashed in amidst' [the Trojans].

94. **κατεπάλμενος**, 'leaping down at' [Agamemnon].

96. **στεφάνη**, 'the rim of the helmet,' see on 7. 12.

100. **στήθεσι παμφαίνοντας**, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase **τεύχεσι παμφαίνων** (6. 513., 19. 398). To describe the slain warriors as 'glittering with their (naked) breasts' is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took **στήθεσι παμφαίνοντας** with *χιτῶνας*, 'the coats of mail that glittered on their breasts'; but this is against the order of the words, and the other explanation (given by Schneidewin, *Philol.* x. p. 356) is much more pointed.

ἐπεὶ περίδυσε χιτῶνας. Some ancient copies had **ἐπεὶ κλυτὰ τεύχε ἀπηύρα**, which may well be the true reading. It was rejected by Aristarchus because it involved understanding **παμφαίνοντας** of the dead bodies. **περίδυσε** in the sense of 'stripped off' is against analogy: and the use of **χιτῶνας** for the whole armour is strange.

104. **παρέβασκε**, i. e. acted as *παραιβάτης*.

106. **ποιμαίνοντ[ε]**, Dual. **ἀποίνων**, Gen. of *price*.

109. **παρὰ οὖς**, 'at the side of the ear.'

114. **συν-έαξε**, 'crunches up': Aor. of similes, § **25**, 2, *b*.

115. **σφ'**, for **σφε**: double Acc. with **ἀπηύρα**.

116. **τύχῃσι**, 'happens to be,' cp. *παρετύγχανε* (l. 74).

117. **ὑπό**, 'beneath,' i. e. in the limbs.

122. **Πείσανδρον κ.τ.λ.**, taken up in l. 126 **δύο παῖδε** *κ.τ.λ.*

123. **μάλιστα**, with **οὐκ εἴασχ'** in l. 125, 'who more than any other was for refusing.'

124. **δεδεγμένος**, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § **26**, 2.

127. **ὁμοῦ δ' ἔχον**, subordinate in sense (§ **57**, 4); 'who together guided their swift chariot,' an amplification of **εἰν ἑνὶ δίφρῳ ἐόντας**: they had but one chariot, and used it in common. For this sense of *ἔχω* cp. 8. 254.

128. **σφεας**. The poet does not care to distinguish between the

two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. **τὼ δέ**, the horses. **κυκηθήτην**, 'were thrown into confusion.'

131–135. Repetition of 6. 46–50.

138. **δή**, forms one syllable with the initial **α**, § **51**, 6.

140. **ἀγγελίην**, cognate Acc. with **ἐλθόντα**, cp. 24. 235 *ἐξεσίην ἐλθόντι*, and the note on 3. 206.

141. **ἐξ-έμεν** (i.e. *ἐξ-ἕμεν*), Aor. Inf. of *ἐξ-ίημι*.

142. **τοῦ**, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read **οὗ**, and this is adopted by some scholars, who hold that the Reflexive **ὅς** may be used for any Number or Person.

145. **ἀπόρουσε**, 'leaped from the chariot.' **χαμαί**, when already *on* the ground: whereas Pisander was thrust **χαμᾶζε**.

147. **ὅλμον**, probably 'a roller.' It occurs in Hesiod in the sense of a 'mortar': but this does not suit the context here. It was the headless and armless trunk, apparently, that was sent rolling—not the head, as in 13. 204.

153. **δηϊόωντες**, to be taken with both **πεζοί** and **ἱππῆες** (ll. 150, 151), not with **πόδες**.

155. **ἀξύλῳ**, 'timberless,' i. e. consisting of brushwood (*θάμνοι*), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'unthinned' (*ἀφ' ἧς οὐδεὶς ἐξυλίσατο*), and (2) 'rich in timber' (taking the **ἀ-** as intensive) are very improbable.

156. **εἱλυφόων**, 'rolling,' 'whirling [the fire] along.'

160. **κροτάλιζον**, 'rattled along.' **πτολέμοιο γεφύρας**, see on 4. 371.

161. **ποθέοντες**, 'missing the hand of.'

163. **ἐκ βελέων**, 'out of range of weapons,' cp. 4. 465. **ὕπαγε**, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185–210.

171. **ἵσταντο**, sc. the first who reached the gate: cp. the next line, **οἱ δ' ἔτι** *κ.τ.λ.*, 'others were still in flight through the plain.'

174. **τῇ .. ἰῇ**, 'to one' (not '*the* one'), the Art. merely marking the contrast to **πάσας**, § **47**, 2, *d*.

180. **περιπρό**, stronger than **περί**, § **43**.

186. **τὸν .. μῦθον**, 'the message' (which follows).

188. **ἐναίροντα** is subordinate to **θύνοντα**, 'raging (furiously busy) with slaughtering.'

192. **ἅλεται**, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. **ἅλ-το** (§ **3**).

194. **ἐπὶ .. ἔλθῃ**, 'shall come on,' Tmesis.

This promise of Zeus is fulfilled with literal exactness. Hector reaches the ships, and though the Trojans are driven back by Patroclus,

and afterwards by Achilles himself, their final repulse takes place just before sunset: see 18. 240. Lines 193–4 recur in 17. 454–5.

211–214. These four lines recur, 5. 494–497., 6. 103–106.

215. **ἐκαρτύναντο**, 'made strong, solid,' viz. by closing their ranks.

216. **ἀρτύνθη**, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. **ἐκ θαλάμοιο**, 'from the bridal chamber.' **μετὰ κλέος** *κ.τ.λ.*, 'he came after the report of the Greeks,' i. e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause **παραί** *κ.τ.λ.* is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. **ζώνην**, 'the waist,' the part covered by the girdle (**ζωστήρ**), cp. 2. 479 *Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.*

θώρηκος ἔνερθε, 'below on the cuirass,' i.e. on the lower part of it: the Gen. being partitive, not ablatival.

235. **ἐπὶ δ' αὐτὸς ἔρεισε**, 'pressed it home with all his force'; **αὐτός** implying that the weight of his *body* was added (**ἐπί**) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. **πρίν**, 'before' [it could do so], cp. 13. 161.

237. **ἐτράπετ'**, 'was turned aside as though it were lead.' This does not necessarily mean that it was *bent* back (*ἀνεγνάμφθη*).

238. **τό**, sc. **ἔγχος**. It was the spear itself, not the point of it (*αἰχμή*), which Agamemnon seized: hence the Neut. **τό**.

241. **χάλκεον ὕπνον**, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (*μαλακός, λιαρός, λυσιμελής*, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, Æn. 10. 745. The construction is the cognate Acc.

243. **κουριδίης**, cp. 5. 414.

244. **χίλια**, 'a thousand head': Neut. Plur. as 5. 140 *τὰ δ' ἐρῆμα φοβεῖται.* So in the next line, **τά οἱ** *κ.τ.λ.*

250. **κασιγνήτοιο πεσόντος**, Gen. with **πένθος**, 'for his brother's fall.

252. **χεῖρα**, here includes the arm, cp. l. 146.

256. **ἀνεμοτρεφές**, 'nurtured by the wind,' i. e. toughened by growing in a windy place.

258. **ποδός**, 'by the foot.' **ἄϋτει**, 'called to.'

259. **ὑπ' ἀσπίδος οὔτησε**, 'wounded [by a thrust that passed] beneath the shield'; cp. *παρ' ἀσπίδος* (4. 468), *παρ' ἵππων* (4. 500).

261. **ἐπ' Ἰφιδάμαντι**, 'over Iphidamas,' i.e. with him, to keep him company. Bentley proposed to read *τοῦ δ' ἐπὶ ϝιφιδάμαντι.*

264. **ἐπεπωλεῖτο**, 'passed along,' here of hostile visitation.

266. **θερμόν**, predicatively with **ἀνήνοθεν**, 'still rose warm from the wound.'

268. **ὀξεῖαι δ'**, apodosis to **αὐτὰρ ἐπεί** *κ.τ.λ.*

270. **μογοστόκοι Εἰλείθυιαι**, the goddesses who had to do with the

labour of child-birth. The derivation of μογοστόκος is disputed. If it is from *μόγο-ς* and *τόκο-ς* (*τεκ-*), the σ is unexplained. Some divide it μογο-στόκος, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. ὀξεῖ[αι]. There is no other instance of this elision. Cobet (following Bentley) proposed to read ὀξεῖ' ὀδύνη δῦνεν.

275. διαπρύσιον, the Adj. from διαπρό, hence 'piercingly,' in tones that went 'right through.'

288. ὥριστος, for *ὁ ἄριστος*.

290. ὑπέρτερον εὖχος, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. μέγα φρονέων, 'with great thoughts,' viz. of victory.

297. ὑπερ-αέϊ, 'blowing aloft'; cp. καθαλλομένη in l. 298.

304. τοὺς . . ἡγεμόνας, 'these were the leaders that . .'

305. πληθύν, 'the common herd,' as 2. 143.

306. Νότοιο, with νέφεα, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. ἀργεστᾶο, 'bringing white [clouds].'

βαθείῃ, 'dense,' hence 'mighty,' 'violent.'

307. πολλόν, 'in great quantity,' used predicatively.

308. πολυπλάγκτοιο, 'much wandering,' that blows about, now this way, now that. ἰωῆς, cp. 4. 276 *ὑπὸ Ζεφύροιο ἰωῆς*.

313. τί παθόντε, 'what has befallen us that . .'?

318. ἡμέων ἦδος, 'satisfaction (= benefit) from us.'

319. βόλεται, 'chooses rather.' The form βόλομαι, for *βούλομαι*, was established by Buttmann (*Lexil.* s. v.)

325. μέγα φρονέοντε, cp. l. 296.

326. πάλιν ὁρμένω, 'when they turned in fury back from their flight'; cp. l. 572 *ὅρμενα πρόσσω*.

327. ἀνέπνεον, 'had a breathing space' (*ἀνάπνευσις*, cp. l. 800). Join φεύγοντες Ἕκτορα.

329–332. Repetition of 2. 831–834.

334. κεκαδών, 'having deprived,' § 4.

340. προφυγεῖν, 'wherewith to fly.' ἀάσατο θυμῷ, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. τόδε, adverbial in sense, 'here.' Ἕκτωρ, in apposition to πῆμα.

348. στέωμεν, by metathesis (exchange) of quantity for *στή-ο-μεν*, § 13.

350. κεφαλῆφιν, for the Gen., to be taken with βάλε, 'struck in the head'; or perhaps with τιτυσκόμενος, 'aiming at.'

351. χαλκόφι, for the Gen., in the ablatival use.

πλάγχθη, cp. 12. 285.

353. αὐλῶπις, see on 5. 182.

354. ἀπέλεθρον, lit. 'without measure' (*πέλεθρον*), 'a vast distance.'

357. ἐρωήν, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. Join **κατα-είσατο γαίης**, 'had come down to earth again'; the Gen. as 13. 504 *αἰχμὴ . . κατὰ γαίης ᾤχετο*, also 3. 217 *κατὰ χθονὸς ὄμματα πήξας*. Or take **γαίης** with **ὅθι**, as a partitive Gen.: cp. Od. 1. 425 *ὅθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο*.

359. **ἔμπνυτο**, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have **ἄμπνυτο**, which properly means 'took breath,' cp. l. 382 *ἀνέπνευσαν κακότητος*.

364. **ᾧ μέλλεις, κ.τ.λ.**, 'to whom I suppose you pray.' *μέλλω* with the Pres. Inf. generally means 'to be likely.'

365. **ἐξανύω**, Fut. § **12**, 3. **καὶ ὕστερον**, 'even though late,' = 'sooner or later,' to be taken with **ἐξανύω**.

367. **τοὺς ἄλλους**, 'others instead,' the Art. of contrast, § **47**, 2, *d*. **ἐπι-είσομαι**, 'I will go after,' cp. 4. 392.

371. **ἀνδροκμήτῳ**, 'wrought by men,' not a natural hillock.

373-375. **ὁ μὲν . . αἴνυτ' . . ὁ δὲ . . ἄνελκε**, i.e. while Diomede was stripping off the corslet, &c., Paris was drawing his bow: § **27**.

πῆχυν, the horn which formed half of the bow: see 4. 110 ff.

380. **βέβληαι**, scanned either as a dactyl, by making **η** short before the following vowel, or (more easily) by eliding the final **αι**.

385. **κέραι ἀγλαέ**, 'whose glory is in a horn,' contemptuous way of describing a bow. But the ancients generally understood it of a peak or top-knot of hair: and so Helbig (*Hom. Epos*, p. 165).

386, 387. **εἰ . . πειρηθείης** expresses *wish* (§ **30**, 3): '*if* you would try—[when you do] the bow and arrows shall not avail you.'

387. **οὐκ ἄν** with the Subj. is an emphatic Future, § **29**, *b*: cp. 3. 54 *οὐκ ἄν τοι χραίσμῃ κίθαρις, κ.τ.λ.*

388. **ἐπιγράψας**, 'when you have scratched.' **αὔτως**, 'for no other reason,' hence 'idly.'

390. **κωφόν**, 'dull,' 'pointless.'

391. **ἐπαύρῃ**, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold,' cp. 11. 573., 13. 649.

392. **πέλεται**, 'behaves itself,' 'proves itself sharp,' Lat. *versatur*.

ἀκήριον, 'lifeless,' cp. 5. 812. Aristarchus read **ἀκήριον ἄνδρα τίθησιν**: but **ἄνδρα** is unnecessary.

393. **ἀμφίδρυφοι**, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks).

395. **πλέες**, 'more,' cp. 2. 129.

396. **τοῦ**, governed by **πρόσθε** in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. **τί πάθω**; 'what is to be my lot'?

407. **διελέξατο**. The Aor. is used in impatient questions: = 'why debate thus'? Cp. 2. 323 *τίπτ' ἄνεῳ ἐγένεσθε*; also 4. 243.

409. **τὸν δέ**, apodosis to **ὃς δέ κ'**.

410. **ἤ τ'—ἤ τ'**, 'whether—or,' a rare combination of Particles.

412. **τόφρα δ'**, apodosis to **εἷος ὁ** *κ.τ.λ.*

413. **ἔλσαν**, 'pressed,' 'thronged on him.' **ἐν μέσσοισι**, i. e. surrounding him. **μετὰ σφίσι πῆμα τιθέντες**, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; **πῆμα** as l. 347 *νῶϊν δὴ τόδε πῆμα κυλίνδεται ὄβριμος Ἕκτωρ.*

417. Join **ὑπαὶ ὀδόντων**, 'there is a noise of rattling made by its teeth.' **ὑπαί** may also be taken adverbially, = 'thereat,' as in Od. 8. 380 *πολὺς δ' ὑπὸ κόμπος ὀρώρει.*

418. **ἄφαρ**, 'readily.'

424. **πρότμησιν**, 'the belly.'

425. **ἀγοστῷ**, 'with the palm of his hand.'

427. **εὐ-ηφενέος**, 'wealthy,' from *ἄφενος*; with the same lengthening as in *ποδ-ήνεμος, δι-ηνεκής*, &c. The reading of the MSS. is **εὐηγενέος**; but a form *εὐη-γενής* is inexplicable. **εὐηφενέος** was read by Aristophanes in 23. 81, where the MSS. have *εὐηγενέος.*

430. **ἆτ'**, from *ἄ-ατος*, 'insatiable': for *ἄ-σα-τος*, cp. Lat. *satis.*

433. **ἤ κεν . . ὀλέσσῃς**, the Subj. is used of the alternative which depends on the speaker's own agency. **ὑπὸ δουρί**, with **ὀλέσσῃς**.

439. **ὅ**, = *ὅτι.*

τέλος κατακαίριον, Nom., 'the end of fatal wounding,' = 'a finally fatal wound,' cp. l. 451 *φθῇ σε τέλος θανάτοιο κιχήμενον*, = 'death has caught you.' Aristarchus read **τέλος κατὰ καίριον ἦλθεν**, sc. **ἔγχος**, understanding the words as = *οὐκ εἰς καίριον τόπον ἐτελεύτα ἡ πληγή*, (Schol.). This explanation is arrived at by taking **τέλος καίριον** as nearly = *καιρὸς τέλειος*: as *τέλος μύθων* in 9. 56 means 'the final word,' *τέλος θανάτοιο*, 'final' or 'certain death': and so *τέλος* with an Adj., Od. 9. 5 *οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι*, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that **καίριος** in Homer implies the right or decisive *place* (not *time*, as in later Greek): cp. 4. 185 *οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος*, and 8. 84 *μάλιστα δὲ καίριόν ἐστι.* So Xenophon, Hell. v. 3, 5 *τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους*, 'nearer the wall than was right.' The text of Zenodotus had **βέλος**, and so the MSS. except Ven. A: cp. 4. 185.

446. **ἐβεβήκει**, 'took his way,' cp. 1. 221.

451. **φθῇ σε . . κιχήμενον**, 'has reached you first' (before me).

453. **καθαιρήσουσι**, 'will close': Od. 11. 426 *χερσὶ κατ' ὀφθαλμοὺς ἑλέειν.* **θανόντι περ**, 'though dead,' i. e. though this office will be due to your dead body.

454. **ἐρύουσι**, Fut. **περί** is adverbial, 'round you.'

457. **χροός**, 'the flesh,' viz. his own.

458. **σπασθέντος**, sc. *ἔγχεος*, Gen. absolute.

462. **ὅσον κεφαλὴ χάδε**, lit. 'with as much [voice] as his head would hold,' with all his force.

466. **ἀμφί**, of sound heard, cp. 2. 41 *θείη δέ μιν ἀμφέχυτ' ὀμφή*, 10. 535

ἀμφὶ κτύπος οὔατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. **τῷ ἰκέλη, ὡς εἰ**, lit. 'like to the case (state of things, &c.) as [it would be] if,' &c., i.e. 'such a cry as he might raise if,' &c. **τῷ** is Neut., and stands by anticipation for the clause **ὡς εἰ** *κ.τ.λ.*: cp. 22. 410 *τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὡς εἰ* —, 'things were just as if—.'

βιῴατο, Opt., contracted from **βια-οί-ατο.**

471. **ποθή**, *desiderium*, 'sense of loss.'

473. **ἀμφὶ . . ἕπονθ'**, 'were busy about.' The true reading is probably **ἕπον**, as in l. 482: cp. l. 776.

474. **ὡς εἴ τε**, 'as if,' 'as it might be.'

477. **λιαρόν**, sc. *ᾖ*. **ὀρώρῃ**, 'are astir,' 'are vigorous.'

478. **δαμάσσεται**, Aor. Subj.

479. **δαρδάπτουσιν**, 'begin to rend it.'

484. **ἀΐσσων**, 'darting,' 'making quick thrusts.'

486. **παρέξ**, 'forth beside him'; see § 43.

493. **ὄρεσφιν**, ablatival Gen., § 40. **ὀπαζόμενος**, 'pressed on,' cp. 5. 91.

495. **ἐσφέρεται**, 'carries with it.'

496. Join **ἔφεπε πεδίον**, 'dealt with the plain,' viz. swept over it, driving all before him (**κλονέων**).

502. **ὁμίλει**, 'was engaged,' a euphemism, the word properly implying *friendly* companionship (as 5. 86, 834). So *ὀαριστύς*, 'keeping company,' in 13. 291 *μετὰ προμάχων ὀαριστύν*, 17. 228 *πολέμου ὀαριστύς*.

503. **νέων**, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomeneus (who was *μεσαιπόλιος*, see 13. 361). Aristarchus read **νεῶν**, which would be more difficult to explain.

504. **χάζοντο κελεύθου**, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. **παῦσεν**, sc. *μάχης*. **ἀριστεύοντα**, 'as he was doing peerless deeds.'

508. **περίδεισαν**, 'feared about him'; see on 5. 566.

509. **πολέμοιο μετακλινθέντος**, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 *ἔκλινε μάχην*.

514. **ἀντάξιος**, 'to be set against,' cp. 9. 401 *ψυχῆς ἀντάξιον*.

515. This line was thought spurious by the ancients, because it limited the worth of the *ἰητρός* to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. **ὀρινομένους**, 'driven,' sc. before Ajax, l. 485.

522. **παρβεβαώς**, 'being mounted beside,' as charioteer.

523. **ὁμιλέομεν**, 'are engaged with,' see on l. 502.

526. **ἔγνων**, 'I have recognised,' Aor. of the immediate past.

528. **ἰθύνομεν**, 1 Aor. Subj. of *ἰθύνω*, 'direct.'

529. **ἔριδα προβαλόντες**, 'throwing forward strife,' = 'dashing forward *in* combat': cp. 3. 7 *ἔριδα προφέρονται*, also 17. 742 *κρατερὸν μένος ἀμφιβαλόντες*.

533. **μετά** with the Acc., here of *motion between*.

535. **αἳ περὶ δίφρον**, sc. *ἦσαν*.

537. **αἵ τ'**, 'and those' (others) —.

538. **ἀνδρόμεον**, 'made of men,' a word elsewhere used with such Nouns as *χρώς*, 'flesh,' *κρέας*, &c.

539. **μίνυνθα δὲ χάζετο δουρός**, lit. 'he gave way but a little while from his spear,' a litotes (§ 59), meaning that he did not give way, when he had thrown his spear, but followed it up at once.

542. **Αἴαντος . . μάχην**, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540–543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. **Αἴανθ'**, for **Αἴαντι**. **ἐν φόβον ὦρσε**, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. **ἐφ' ὁμίλου**, with **τρέσσε**, 'he shrank back towards the mass' (*τρέω* denotes any movement of fear or retreat): Gen. as 3. 5 *ἐπ' ὠκεανοῖο ῥοάων*: cp. 23. 374. **παπτήνας**, 'with a glance round him.'

547. **γόνυ γουνὸς ἀμείβων**, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablatival: exchange is regarded as passing *from* one to another.

548. **βοῶν**, with **μεσσαύλοιο**, 'a station for oxen.'

549. **ἐσσεύαντο**, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. **παρ' ἄρουραν ἰών**, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (**ἐβιήσατο**), and enters it (**εἰσελθών**).

559. **ἐάγῃ**, Pf. Subj The MSS. have **ἐάγη**, but the Aor. *ἐάγην* always has **ᾰ**. We might read **ἐάγει** (Plpf.).

561. **νηπίη**, 'childish,' an unusual application of the word.

565. **νύσσοντες**, with double Acc., **Αἴαντα** and **σάκος**, § 37, 5. **ἕποντο**, 'were busy,' cp. l. 473.

569. **προέεργε**, 'kept off.' **ὁδεύειν**, 'from making way.'

571. **τὰ δὲ δοῦρα**, Art. of *contrast* (§ 47, 2, *b*), 'from the other side the spears' &c.

572. **ὄρμενα πρόσσω**, 'in their forward flight': opposed to **μεσσηγὺ . . ἵσταντο**, 'stopped midway,' i. e. short of their aim.

573. **ἐπαυρεῖν**, cp. l. 391.

584. **δόναξ**, the 'shaft' of the arrow.

585. **ἐχάζετο**, sc. Eurypylus (not Paris).

588. **ἐλελιχθέντες**, 'rallying,' 'turning on the enemy.'

593. **πλησίοι**, 'near each other.'

594. **ἀντίος**, 'fronting them,' towards them.

596. **μάρναντο . . φέρον**, i. e. 'while they were fighting, the chariot was bearing,' &c. **δέμας**, 'like': properly 'in the fashion,' Acc. § 37, 3.

597. **Νηλήϊαι**, 'of the breed of Neleus,' cp. *Τρώϊοι ἵπποι* (5. 222). The story goes back to l. 520.

601. **αἰπύν**, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 *αἰπύ οἱ ἐσσεῖται* 'it will be up-hill work for him.'

603. **φθεγξάμενος**, 'calling,' making his voice heard.

Join **κλισίηθεν ἀκούσας**, 'hearing from the tent.'

609. **νῦν ὀΐω κ.τ.λ.** This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. **ἔρειο**, probably for *ἐρέ-εο*: if so, it should be accented **ἐρεῖο**, cp. *αἰδεῖο* (Curt. *Verb.* II. 47).

622. **θῖν'**, so accented, must be *θῖνα*. We might read **θίν'**, i. e. *θινί*.

626. **θυγατέρα**, Acc. in agreement with the Relative **τήν** because nearer than the Nom. **Ἑκαμήδη**: see § 58.

627. **ἔξελον**, 'set aside,' as a *γέρας*: see on 9. 333.

630. **ἐπί**, 'on it,' viz. the basket. **ποτῷ ὄψον**, 'a relish for (to eat with) the draught.'

631. **ἱεροῦ**, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. **πεπαρμένον**, 'studded,' like the sceptre of Achilles (1. 246). **οὔατα**, 'handles.'

635. **νεμέθοντο**, 'were (represented) feeding.' **πυθμένες**, 'stands.'

636. **μογέων**, 'with effort,' = *μόγις*.

638. **κύκησε**, 'mixed a draught' (*κυκεών*): cp. Od. 10. 234 *ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν οἴνῳ Πραμνείῳ ἐκύκα κ.τ.λ.*

639. **Πραμνείῳ**. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. **ἀφέτην**, 'had got rid of' (*ἀφίημι*).

643. **τέρποντο**, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. l. 596.

647. **ἀναίνετο**, Impf. 'was for refusing': cp. 23. 204.

648. **οὐχ ἕδος ἐστί**, 'it is not (time for) sitting': a phrase like **οὐ** *νέμεσις*, 'it is not (matter for) anger,' *οὐ φειδὼ γίγνεται* (7. 409), &c.

649. **νεμεσητός** apparently means here 'an austere man,' one whose character it is to be angry at wrong (*νεμεσσᾶσθαι κακὰ ἔργα*, cp. 5. 872). For this force of the Verbal in **-τος** we may compare *ἐπιεικτός*, 'yielding'

(8. 32), ἑρπετός, 'creeping,' ἀτάρβητος, 'undismayed,' &c. also Lat. *cautus* (from *caveo*), *gratus*, &c. If we press the parallel with **αἰδοῖος** the sense would be 'towards whom one feels νέμεσις': and this does not suit the context unless νέμεσις = 'fear,' a meaning not found (except perhaps in one use of νεμεσίζομαι, Od. 1. 263 θεοὺς νεμεσίζετο αἰὲν ἐόντας).

653. **οἷος ἐκεῖνος δεινὸς ἀνήρ**, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i. e. what is the use of his sending as he does (**ὧδε**) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? **υἷας** is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. **πένθεος**, with **οἶδε**, 'knows about the distress.'

662. This line is wanting in the best MSS. It does not fit the story, for Nestor had left the field before Eurypylus received his wound.

665. **ἐσθλὸς ἐών**, i. e. though so well able to save them.

667. **πυρός**, Gen. of *material*, § 39, 4.

668. **ἐπισχερώ**, lit. 'in a row,' i. e. 'without check.'

671. **Ἠλείοισι.** The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298., 24. 431) they are called **Ἐπειοί**, as also in the context of this passage (l. 688).

672. **βοηλασίῃ, ὅτε**, 'a cattle-lifting raid (of the time) when': for the use of **ὅτε** cp. 8. 229 πῇ ἔβαν εὐχωλαί, ὅτε δὴ κ.τ.λ.

674. **ῥύσι' ἐλαυνόμενος**, with **ἐγώ** (l. 672), 'as I was driving off cattle as a pledge for repayment,' i.e. in reprisal for a raid of the Eleians, see on l. 698.

682. **τά**, Neut. of cattle, see on 5. 140. **Πύλον**, see on 2. 591.

684. **νέῳ . . κιόντι**, 'going as a young man,' 'going fresh.'

686. **χρεῖος**, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. **δαίτρευον**, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. **κεκακωμένοι**, 'having been hardly dealt with.'

690. **ἐλθών**, Masc. according to the sense, though construed with **βίη Ἡρακληείη**: so 5. 638.

691. **τῶν προτέρων ἐτέων**, 'in the course of former years,' § 39, 2.

694. **ταῦθ' ὑπερηφανέοντες**, adverbial Acc., 'uplifted by these things,' like τόδε χώεο, &c., § 37, 1.

697. **τριηκόσια**, 'three hundred head,' see on 5. 140., 11. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion to

Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν ὄχεσφιν, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. **τῶν κ.τ.λ.**, 'for these things, words and deeds,' 'for this wrong by word and deed,' viz the sending away of the charioteer. La Roche takes **τῶν** as Masc., sc. **Ἐπειῶν**, the story going back to l. 695, after the digression about the horses: if so, **τῶν** is governed by **ἐπέων**, cp. 2. 576, *τῶν ἑκατὸν νηῶν ἦρχε κ.τ.λ.* This however is too harsh.

704, 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be **ἐξαιρετόν** for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (*χρεῖος*). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. **διείπομεν**, (*δι-ἕπω*), 'we were setting in order,' 'settling': the Impf. is used with reference to **ἦλθον**,—'*as* we were doing so, the enemy came.' Cp. 596, 643.

709. **Μολίονε**, called also **Ἀκτορίωνε** (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name **Μολίονε** comes from their mother, or her ancestors.

711. **Θρυόεσσα**, called **Θρύον** in the Catalogue, 2. 592 *καὶ Θρύον Ἀλφειοῖο πόρον*.

712. **νεάτη**, 'the last place,' cp. 9. 153 *νέαται Πύλου*.

714. **μετεκίαθον**, 'had passed across,' an isolated use.

ἄμμι δ' is the apodosis.

717. **ἐσσυμένους**, Plural, to suit the sense, after **λαόν**.

721. **ὣς**, 'thus,' i.e. in such a way that he got a chariot, ll. 738, 744.

722. **βάλλων**, 'pouring' (its waters), hence Intrans., 'falling.'

724. **ἐπέρρεον**, Impf. (after the Aor. **μείναμεν**), 'streamed on *meanwhile* after us.'

726. **ἔνδιοι**, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. **προπάροιθε**, 'before' (they could do so). **φάνη**, 'presented itself,' 'was put before them,' as in Od. 21. 73 *ἐπεὶ τόδε φαίνετ' ἄεθλον*. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. **ὑπερέσχεθε**, Intrans., 'rose up over.'

740. **Ἀγαμήδην**. Perhaps we have here an early Homeric form of the legend of **Medea**. The similarity of name is worth notice.

741. **φάρμακα**, here 'potent herbs.'

744. **στῆν ῥα**, 'so took my place.'

748. The use of **δίφρος** = 'chariot and horses' is not Homeric. **ἀμφίς**, 'on the two sides' [of each]. **δύο**, viz. *ἡνίοχος* and *παραιβάτης*.

750. **Ἀκτορίωνε**, see on l. 709. *ἀλαπάζω* is used elsewhere of destroying cities or *bodies* of men (*στίχας ἀνδρῶν*, 5. 166, cp. 11. 503), but not of single men.

754. **σπιδέος**, a word only found here, said to mean 'wide.' Aristarchus read **δι' ἀσπιδέος**. Possibly *ἀσπιδής* is the same word as *σπιδής*, with euphonic **α**: cp. *στάχυς* and *ἄσταχυς*, *στεροπή* and *ἀστεροπή*.

755. **ἀνὰ . . λέγοντες**, Tmesis: elsewhere *ἀλλέγω*.

757. **Ἀλισίου ἔνθα κολώνη κέκληται**, 'where is the place called the hill of Alisium.'

759. **πύματον** is the important word: 'the last man I killed and left on the field (was killed) there.' **λίπον** as in l. 99.

761. **θεῶν, ἀνδρῶν**, partitive Genitives: cp. 16. 850 *ἀνδρῶν δ' Εὔφορβος*, 'as among men, Euphorbus.'

762. **εἴ ποτ' ἔον γε**, see on 3. 180.

763. **οἶος**, i.e. unlike me, whose valour was a cause of rejoicing.

τῆς ἀρετῆς, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read **ἧς**, 'he alone will profit by his valour,' cp. 17. 25 *ἧς ἥβης ἀπόνητο*.

764. **μετακλαύσεσθαι**, 'will bewail after,' i.e. when it is too late.

767. **νῶϊ δὲ ἔνδον**, so all the MSS. The editors read **νῶϊ δέ τ' ἔνδον**, but **τε** is out of place here, see § 49, 9.

774. **αὐλῆς ἐν χόρτῳ**, 'in the walled-in space of the court-yard,' *χόρτος* = Lat. *hortus*.

776. **ἀμφὶ . . ἕπετον**, Tmesis, 'were busy over.' Zenodotus read **ἑπέτην**, and so **ἠθελέτην** in l. 782: but the use of **-την** in the 2nd Dual is probably not Homeric.

782. **μάλ' ἠθέλετον**, 'were right willing to go.'

786. **γενεῇ**, 'in birth.' **ὑπέρτερος**, 'higher,' i.e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. **σημαίνειν**, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

εἰς ἀγαθόν περ, 'for good, surely': i.e. he will at least obey when you advise to the right purpose (cp. 9. 102 *εἰπεῖν εἰς ἀγαθόν*).

791. **εἴποις**, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. **παραίφασις**, 'persuasion,' lit. 'talking over.'

794. **θεοπροπίην ἀλεείνει**, 'shrinks from a divine warning,' i.e. from the evil threatened in some prophecy.

795. **καί τινά οἱ.** This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—.'

796. **ἀλλὰ σέ περ**, apodosis.

798. **φέρεσθαι**, Mid., 'to bear as your own.'

799. **ἴσκοντες**, 'likening you to him,' i.e. taking you for him. *ἴσκω* or (more commonly) *ἐΐσκω* is formed from the root **ἰκ-**, originally **Ϝικ-**, as *διδάσκω* (cp. *διδαχ-ή*), *τιτύσκομαι* (root **τῠκ-**), &c.

800. **ἀναπνεύσωσι τειρόμενοι**, 'take breath from their hard straits.'

801. **ὀλίγη**. 'little is a recovery of breath in war,' i.e. but little, but a short respite, will serve for men to recover breath.

802. **κεκμηότας ἀϋτῇ**, 'wearied with the battle-cry,' i.e. with battle.

806. The ships of Ulysses were in the middle, see 11. 5.

807. **ἀγορή**, 'meeting-place.' **θέμις**, 'place of justice' (*θέμιστες*), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 *ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει*, cp. Il. 15. 95., 20. 4).

810. **κατὰ μηρὸν ὀϊστῷ**, join with **βεβλημένος** (l. 809).

812. **ὤμων καὶ κεφαλῆς**, Gen. with **κατά**, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) *κατὰ κρατός τε καὶ ὤμων*: Il. 5. 696 *κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς*, 'a mist was shed over his eyes.'

820. **σχήσουσι**, 'will hold in check.'

821. **ὑπ' αὐτοῦ δουρί**, 'under his spear,' cp. 3. 436.

823. **ἄλκαρ**, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 *οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι*.

824. **πεσέονται**, sc. *Ἀχαιοί*: see on 9. 235., 11. 311.

831. **προτί**, 'from,' with *Ἀχιλλῆος*: the place of **φασίν** is unusual.

832. This line is doubtless the source of the later stories about the education of Achilles.

833 ff. **ἰητροὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ.**, an anacoluthon; the regular form would be *ἰητροὶ . . ὁ μὲν . . ὁ δέ*. The harshness is softened by the *partial* Apposition **ἰητροὶ . . ὁ δέ**: cp. the note on 3. 211.

836. Join **πεδίῳ Τρώων**, as 15. 739 *ἀλλ' ἐν γὰρ πεδίῳ Τρώων πύκα θωρηκτάων κ.τ.λ.*

838. **ἔοι**, Opt. without *ἄν* in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read *πῶς* **κεν**.

841. **μεθήσω**, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere *μεθίημι* takes a Gen. of the thing (*πολέμοιο, μάχης, ἀλκῆς*) or work neglected.

842. **ὑπὸ στέρνοιο λαβών**, i.e. supporting him by putting an arm round his waist in front.

845. **περιπευκές**, like *ἐχεπευκές* (1. 51), 'full of sharpness or bitterness,' i.e. pain. It is not = **ὀξύ**.

847. **ὀδυνή-φατον**, 'pain-killing.'

BOOK XII.

THE twelfth book, called the τειχομαχία, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40–60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60–107). Asius alone keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Leonteus, and Polypoetes, who defend the gate (108–194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent, endeavour to break down the wall (195–289). But the decisive attack is led by Sarpedon, with Glaucus and the Lycians (290–330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331–377). Glaucus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378–438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439–471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the τειχομαχία present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675–679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (πύλαι). Some critics accordingly reject the story of Asius (116–199). Others, again, see objections to the part relating to Sarpedon (290–429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have 'first leaped within the wall of the Greeks' (ὃς

πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on *ἡμίθεοι* (l. 23).

3. **ὁμιλαδόν** implies that it was no longer a conflict of the chief warriors (*πρόμαχοι*), but of the rank and file (*ὅμιλος*) as well.

4. **σχήσειν**, 'to hold out.'

7. **ὄφρα . . ῥύοιτο**, to be taken with **ποιήσαντο** and **ἤλασαν**, the clause **οὐδὲ . . ἑκατομβάς** being parenthetical.

9. **τό**, 'wherefore,' § 47, 3.

12. **ἔμπεδον** is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. **πολλοὶ . . οἱ μὲν . . οἱ δέ**, here = *πολλοὶ μὲν . . οἱ δέ*, 'many were slain, while others were left': cp. Od. 4. 495 *πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο*. Thus the first **οἱ** merely repeats **πολλοί** in view of the contrast about to be made: cp. Od. 1. 116 *μνηστήρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχοι*.

22. **βοάγρια**, 'shields of ox-hide.'

23. **ἡμιθέων**. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. **ἁλίπλοα θείη**, 'make into flotsam,' 'wash down into the sea.'

27. **τρίαιναν**. The only mention of the trident in the Iliad.

28. **κύμασι πέμπε**, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 *πέτετο πνοιῇς ἀνέμοιο* (= *ἅμα πνοιῇς ἀνέμοιο*).

29. **φιτρῶν καὶ λάων**, Gen. with *θεμείλια*, 'foundations consisting of trunks of trees and stones.'

33. **κάρ**, for *κατά*, 'down stream.' **ἴεν**, = *ἴε-σαν*.

35. **ἀμφὶ . . δεδήει**, 'was furious (lit. blazed) round,' governing **τεῖχος**: cp. 6. 329 *ἄστυ τόδ' ἀμφιδέδηε*.

36. **δούρατα**, 'the timbers:' the wall being a wooden one.

37. **Διὸς μάστιγι** is metaphorical, expressing that they were driven back by the direct intervention of Zeus. Cp. 13. 812., 16. 658.

41, 42. **ὅτ' ἄν . . στρέφεται** is anomalous, (1) because **ὅτ' ἄν** is not usual in a simile (§ 33, 1, *b*), and still more (2) because **στρέφεται** cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon

is the way in which an animal at bay wheels about (**στρέφεται**, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. **θαμειάς**, used adverbially, 'hurl spears thick and fast.'

47. **πειρητίζων**, not elsewhere used with an Acc.: cp. 15. 615 *καί ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων*, where the construction is different. The repetition of **στίχες ἀνδρῶν** in l. 48 is a further awkwardness.

49. **εἰλίσσεθ'**, 'wheeled about,' = *ἐστρέφετο*: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 *κέκλετο δὲ Τρώεσσιν ἑλιξάμενος καθ' ὅμιλον* (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is **ἐλλίσσεθ'**, 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words **εἰλίσσετο** evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing **ἑταίρους** with the next line. But it is curious that there is a similar rhythm in l. 44 *θαμειὰς* | *αἰχμὰς ἐκ χειρῶν*, and l. 51 *ἐπ' ἄκρῳ* | *χείλει ἐφεσταότες*. Neither reading is satisfactory.

50. **οὐδέ οἱ ἵπποι.** Weil (Rev. de Phil. vi. 124) proposes **οὐδέ τῳ** (Hentze).

53. **ὑπερθορέειν σχεδόν** must here mean 'to leap right over,' 'to cross at a bound,' opposed to **περῆσαι**, 'to go through.' There is no other instance of **σχεδόν** with this meaning: but we may trace it in *σχέδιος* (and *αὐτο-σχέδιος*), 'immediate,' 'off hand.' Indeed the original meaning of *σχε-δόν* must have been 'adjoining' (cp. *ἑξῆς*, *ἐφ-εξῆς*), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. **ἐπηρεφέες**, 'overhanging.'

56. **ἠρήρει**, 'was furnished,' cp. 5. 744. **ἵστασαν**, 'set up.' The MSS. have **ἕστασαν**, an impossible form.

59. **μενοίνεον**, 'were anxious,' 'bethought them eagerly': elsewhere *μενοινάω* means to 'desire' or 'intend.' The form **μενοίνεον**, if it is for *ἐ-μενοίναον*, is exceptional.

πεζοί goes with **τελέουσι** (Fut.), 'they thought whether they can accomplish it on foot.' For this use of **εἰ** with the Fut. cp. 1. 83 *σὺ δὲ φράσαι εἴ με σαώσεις.*

62. **ἐλαύνομεν**, Pres., 'we are seeking to drive.'

64. **ποτὶ δ' αὐτούς**, 'on to them,' i.e. 'hard by them,' cp. 7. 337 *ποτὶ δ' αὐτὸν* (sc. *τύμβον*) *δείμομεν ὦκα πύργους.*

66. **στεῖνος**, 'it is a confined space.' **τρώσεσθαι**, 'will suffer, come to harm': as *τρῶμα* in Herodotus means a 'disaster,' 'defeat.'

69. **ἦ τ' ἄν κ.τ.λ.** This clause is not strictly the apodosis to **εἰ μὲν . .**, but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I *wish*—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135–137.

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι·

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by **νωνύμνους ἀπολέσθαι.** For **τοῦτο** (Lat. *istud*) cp. 20. 87 *τί με ταῦτα κελεύεις . . μάχεσθαι*;

71. **παλίωξις**, for *παλι-ίωξις*, 'a pursuit back' (to Troy).

72. **ἐνιπλήξωμεν**, 'we crash or plunge into.'

73. **ἀπονέεσθαι**, Fut. after **οΐω.**

77. For **πρυλέες** see on 11. 49.

82. **ἠγερέθοντο**, 'were gathered,' i.e. kept their ranks. **ἐφ' ἵππων**, 'in their chariots.'

86. **διαστάντες**, 'parting,' to form the five divisions.

92. **Κεβριόνης** was Hector's charioteer (11. 521), but now fought on foot while a less good warrior (**χερείων**) took care of the chariot.

98. The fourth division may be the **Δαρδάνιοι**, whom the Trojan Catalogue gives as commanded by Æneas and Antenor's two sons (2. 819–823).

101. The allies (**ἐπίκουροι**) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130., 4. 438).

105. **ἀλλήλους ἄραρον**, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 *σφέας αὐτοὺς ἀρτύναντες.*

βόεσσι, 'with ox-hide shields,' cp. 7. 238.

107. **σχήσεσθ'**, sc. *Δαναούς*, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. **πέλασεν**, 'drew near,' i. e. 'assailed': see on 4. 449.

113. **ἔμελλε κ.τ.λ.** The death of Asius occurs, 13. 384 ff.

ὑπὸ . . ἀλύξας, Tmesis.

116. **δυσώνυμος**, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυψεν, 'spread its shade over him': so of *θάνατος*, 5. 68.

118. **εἴσατο**, 'made his attack' (*εἶμι*).

121. **σανίδας**, the two 'flaps' or folding sides of the gate. **ἐπικεκλιμένας**, 'put to,' closed: the opposite is *ἀνακλίνειν*, cp. 5. 751 *ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.*

122. **εἴ τιν' . . σαώσειαν**, 'in the hope that they might save.'

124. **ἰθὺς φρονέων**, 'with onward purpose.' **τοὶ δ'**, 'and the rest,' viz. his followers.

128. **Λαπιθάων.** The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745), and their war with the Centaurs is referred to by Nestor, 1. 263.

134. **διηνεκέεσσι**, 'far-stretching,' cp. 7. 321.

141. **οἱ δ'**, sc. Polypoetes and Leonteus.

ἧος μέν, 'for so long,' viz. while the Trojans were still at a distance. Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus *outside* the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were *inside* (**ἔνδον ἐόντες**, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143–145). Thus **ὄρνυον** might be translated 'had been stirring up.' See on 6. 158., 9. 529.

145. **δέ** of the apodosis.

147. **δέχαται**, Pf. with loss of reduplication, 'await,' § 26.

149. **πρυμνήν**, sc. *ὕλην*, 'cutting it out by the root.'

ὑπαί κ.τ.λ. repeats 11. 417.

150. **τίς τε**, 'some one or other,' § 49, 9.

151. **τῶν**, with **στήθεσσι**. So in l. 159 **τῶν** with **χειρῶν**.

152. **ἄντην**, 'in front,' since they never turned.

153. **καθύπερθε**, used as if it were **τοῖς κ.**, or *καθύπερθεν οὖσι*. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an afterthought: the simile only referred to the Greeks casting stones from the wall. **αὖον**, 'with a dry,' i.e. a harsh, grating sound. The words **αὖον ἀΰτευν** seem to contain a play of sound.

163. **ἀλαστήσας**, 'giving way to his vexation': *ἄλαστος*, lit. 'not to be forgotten,' hence 'intolerable,' *ἀλαστέω*, 'to feel things intolerable,' *ἀλαστῆσαι*, 'to break out in protest.'

164. **ἦ ῥα . . ἐτέτυξο**, 'so then thou art.' For this use of the Plupf. see on 8. 163.

167. **μέσον αἰόλοι**, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of **αἰόλος**. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. **παιπαλοέσσῃ**, probably 'rugged': derivation unknown.

175–180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. **θεσπιδαὲς πῦρ**. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. **λάϊνον**, with **τεῖχος**: but the place of the word is unnatural.

ἀνάγκῃ, with **ἠμύνοντο**, also against the usual rhythm.

180. **μάχης ἐπιτάρροθοι**, 'helpers in the battle.'

181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. **ἔσχεθεν**, 'held good,' 'resisted.'

189. Join **βάλε κατὰ ζωστῆρα**, taking **τυχήσας** by itself with **βάλε**, as 4. 106.

192. **αὐτοσχεδίην**, 'with a blow at close quarters.'

196. Read **τόφρ' οἵ**, since **οἵ** is here a Relative, taken up by **οἵ ῥ' ἔτι** in l. 199: 'meanwhile those who followed Hector and Polydamas, who &c. . . . they, I say, still hesitated.'

201. **ἐπ' ἀριστερὰ λαὸν ἐέργων**, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For **ἐέργων** of a *boundary* cp. 2. 845 *ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει*, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 *ἐπορεύετο ἐνθεῦτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πόλιν* (with other places quoted by Stein *a. l.*).

203. **ἔτι** may go with **ἀσπαίροντα** or (better) with **ζωόν**, 'still alive, for it struggled': cp. 17. 653 *ζωὸν ἔτ' Ἀντίλοχον*, also 6. 500., 17. 681., 19. 335.

καὶ οὔ πω λήθετο is parallel in sense to **ἀσπαίροντα**: it struggled and was not yet ready to give up the contest.

204. **κόψε**, 'struck at,' 'bit.'

αὐτόν is most naturally taken with **ἔχοντα** as Object to **κόψε**: 'it struck at *him* [with a slight emphasis on the Pronoun] as he held it,' i. e. it struck in return: cp. 1. 218 *ὅς κε θεοῖς ἐπιπείθηται μάλα τ' ἔκλυον αὐτοῦ*, 'they listen to *him*' (in return). Some (as La R.) take **αὐτόν** of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require *ἓ αὐτόν*. Leaf suggests *κόψε δέ 'ϝ' αὐτὸν ἔχοντα*.

207. **αὐτός**, 'by himself,' § 46, 1. **κλάγξας**, 'with a cry.' **πνοιῇς ἀνέμοιο**, 'away with the wind,' generally *ἅμα* or *μετὰ π. ἀ.*, but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. **αἰόλον**, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. l. 167. The quantity of the first syllable of **ὄφιν** here has not been satisfactorily explained.

212. **οὐδὲ μὲν οὐδέ** = the later *οὐ μὴν οὐδέ*: the first **οὐδέ** a general denial, the second belonging to **ἔοικε**.

213. **δῆμον ἐόντα**, 'one who is a man of the people'; *δῆμος* used in the predicate for *δημότης*, or rather for *δήμου*. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i. e. 'to other purpose.'

218. The MSS. have **ὄρνις ἐπῆλθε**, but Aristarchus read **ἦλθε**,—rightly, the **ι** of **ὄρνις** being long in Homer, cp. 9. 323. **Τρωσίν** is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join **ἐτέλεσσε δόμεναι**, 'did not make an end so as to

give,' 'did not achieve giving.' **φέρων** stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. **οὐ κόσμῳ**, 'in no orderly fashion,' a litotes, § 59. **αὐτά**, § 46, 2.

227. **δηώσωσιν**, 'shall have slain.' The common reading **δηώσουσιν** is also admissible with **κέν**, § 35.

229. **εἰδείη**, Opt. to answer to **ὑποκρίναιτο**, as in Clauses with **εἰ**: see § 34, 1, *b*.

231–234 are repeated (with the change of *Πουλυδάμα* for *Ἀντῆνορ*) from 7. 357–360.

235. **ὃς κέλεαι**, Lat. *qui iubeas*, 'in that you bid.'

237. **τύνη δ'**, apodosis in sense to *Ζηνὸς μὲν*—, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. **σοὶ δέ**, apodosis to **εἴ περ** —.

252. **ἐπί**, 'for' or 'after' them.

255. **θέλγε**, sc. *Ζεύς*, 'melted,' 'caused to faint.'

256. **βίηφι**, 'their own strength': cp. l. 153.

258. **κρόσσας**, 'battlements,' projecting stones on which the breast-work (**ἐπάλξεις**) was built.

261. **αὐέρυον**, 'pulled up': see on 1. 459.

264. **ὑπὸ τεῖχος ἰόντας**, 'as they came up against the wall.'

265. **κελευτιόωντ[ε]**, *κελευτιάω*, Frequentative of *κελεύω*.

268. Zeugma: **νείκεον** is construed grammatically with **μειλιχίοις** and **στερεοῖς ἐπέεσσι**, but in sense fits only the latter. Or, we may take **ἄλλον μειλιχίοις** with **ὀτρύνοντες** in l. 267, putting a comma after **Ἀχαιῶν**. For the return to the independent construction in **νείκεον**, cp. 3. 80., 8. 347.

273. **τετράφθω**, Pf. of *attitude*, § 26. **ὁμοκλητῆρος**, cp. l. 413.

274. The common reading is **πρόσσω ἵεσθε** (– ⏑ ⏑ – ⏑): but **ἵεμαι**, 'to strive, press on,' has ῑ, and begins with a consonant (*ϝίεμαι*, § 54).

276. **ἀπωσαμένους . . δίεσθαι**, 'to thrust back the battle and chase —.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. **προβοῶντε**, 'sending forth the call to fight,' cp. *βοὴν ἀγαθός*.

278. **τῶν δ'**, taken up at l. 287 **ὣς τῶν** —.

280. **πιφαυσκόμενος**, 'bringing to light,' 'showing forth.'

283. The MSS. have **λωτεῦντα**, the Epic contraction for *λωτέοντα*. Aristarchus read **λωτοῦντα**, for *λωτόεντα*, 'grassy.'

284. **λιμέσιν**, here the shores of the bays, 'landing-places.' Construe *ἐπικέχυται λιμέσιν τε καὶ ἀκταῖς πολιῆς ἁλός*.

285. **προσπλάζον**, 'dashing against it,' 'throwing it off': cp. 21. 268 *τοσσάκι μιν μέγα κῦμα . . πλάζ' ὤμους καθύπερθεν*, i.e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 *πλάγχθη δ' ἀπὸ χαλκόφι χαλκός*: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 οἵ με μέγα πλάζουσι κ.τ.λ. This verb πλάζω is quite distinct from πελάζω (πέλας).

289. **βαλλομένων**, 'as they threw at one another,' Mid. in the reciprocal sense.

293. **ἕλιξιν**, see on 1. 98.

294. **ἀσπίδα μὲν** — , the apodosis should have been δύο δὲ δοῦρε ἐτίνασσε, but the sentence is taken up again at l. 298 τὴν ἄρ' ὅ γε πρόσθε σχόμενος, and thus its original form is forgotten.

295. **ἐξήλατον**, 'beaten,' of hammered work.

297. **ῥάβδοισι**, 'with pegs' or 'pins.' **διηνεκέσιν**, 'passing through,' sc. the ox-hides. **περὶ κύκλον**, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. **πυκινὸν δόμον**, 'the close (tight fitting) building': the σταθμός.

302. **αὐτόφι**, sc. τοῖς μήλοις, or perhaps τῷ δόμῳ. But the true reading is probably **παραυτόθι**: cp. 13. 42 (*H. G.* § 157 note).

304. **ἀπείρητος**, 'without trying,' cp. πειρήσοντα (l. 301).

δίεσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. l. 276.

306. **ἐν πρώτοισι**, sc. ἀνδράσι: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχοισιν ἐμίχθη (with the note).

310. **τετιμήμεσθα**, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. **οἶνόν τ'**, sc. πίνουσι, understood from **ἔδουσι** by Zeugma.

322. **περί**, with **φυγόντε**, 'escaping beyond': the preposition has the same force as in περί-ειμι, περι-γίγνομαι.

326. **νῦν δ' ἔμπης γὰρ** is the right reading (not νῦν δ'— ἔμπης γάρ), since **νῦν** goes with **κῆρες ἐφεστᾶσι**: 'but since as it is —.'

332. **πύργον**, here 'tower,' but in the next line **πύργον Ἀχαιῶν**, 'the embattled line of the Greeks.' Some would read **ἀνὰ τεῖχος**.

337. **ἐγγύθεν**, with **ἐνόησε** (l. 335).

γεγωνεῖν, 'to make his voice heard.'

339. **σακέων**, Gen. with **κτύπος**, 'noise of smiting of shields,' &c.

340. **πᾶσαι γὰρ ἐπώχατο**, so Aristarchus read, taking **ἐπώχατο** as 3 Plur. Plpf. Pass. of ἐπέχω, 'to keep shut,' and understanding **πᾶσαι** (πύλαι) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut. Most MSS. have **πάσας γὰρ ἐπῴχετο**.

343. **Θοῶτα, θέων**, a play of sound, cp. 2. 758 **Π**ρόθοος θοός.

344. **ἀμφοτέρω μὲν μᾶλλον**, 'better, indeed, both of the name.' But Zenodotus read **Αἴαντε** in l. 343. **ὃ γάρ**, 'which in fact': ὅ need not be taken as a Demonstrative: cp. 1. 217., 10. 127 (*H. G.* § 348, 3).

346. **ὧδε**, 'in such fashion' (that destruction will be ready).

355. ἠνώγει, 'bade,' i.e. 'bids,' referring to the time of the message being given.

356. μίνυνθά περ, 'if it were but for a little while.'

368. ἀντιόω, Fut. of ἀντιάζω, § 12, 3.

374. ἐπειγομένοισι, *Dat. ethicus*, cp. 7. 7 Τρώεσσιν ἐελδομένοισι φανήτην, Od. 16. 220 καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο, &c.

375. οἱ δ', apodosis.

377. μάχεσθαι, with συνεβάλοντο as an Inf. of *consequence*, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.

381. ὑπέρτατος, 'on the top,' viz. of the heap.

383. ὑψόθεν, 'from above,' i.e. raising it aloft.

385. ἀρνευτῆρι, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.

388. Join ἐπεσσύμενον τείχεος.

389. γυμνωθέντα, 'exposed,' in the act of climbing.

392. Γλαύκου ἀπιόντος, with ἄχος, = 'for the loss of Glaucus.'

393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμπης.

394. δουρί, with νύξε. For τυχήσας cp. l. 189.

398. ἕσπετο, 'gave way,' 'yielded to his hand.'

399. The Subject to θῆκε is τεῖχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).

400. ὁμαρτήσαντε, 'coming together,' i.e. 'at the same moment.'

404, 405 repeat 7. 260, 261.

407. ἐέλπετο. An ancient variant ἐέλδετο may be right, since the use of ἔλπομαι in this sense with the Aor. Inf. is at least doubtful.

411. ῥηξαμένῳ, sc. τεῖχος, as in l. 418.

416. φαίνετο, 'showed itself,' 'faced them,' see on 11. 734.

420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that—.'

421. The scene here is a 'common field' (ἐπίξυνος ἄρουρα) divided into strips by the οὖρα, i.e. stones serving as landmarks (Il. 21. 405). A dispute arises on the question whether these have been moved.

423. ὀλίγῳ ἐνὶ χώρῳ, viz. the ground which was in dispute.

425, 426 repeat 5. 452, 453.

428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, *c*.

429. μαρναμένων, governed by ὀτέῳ (to whichever of them).

433. ἔχον is Intransitive, but must be repeated after ὥς τε in a Transitive sense: 'they held on, as a woman holds the scales.'

χερνῆτις, Fem. of χερνής, 'a day-labourer'; formed like γυμνής, πένης, κούρης—words denoting *classes*. The derivation is uncertain.

434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλκει, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. ἀεικέα, 'miserable.'

436. τέτατο, 'was stretched,' i.e. held with balanced force, cp. 11. 336 ἔνθα σφιν κατὰ ἶσα μάχην ἐτάνυσσε Κρονίων, also 20. 101.

437. κῦδος ὑπέρτερον, 'the glory of the stronger,' i.e. of victory.

446. πρυμνὸς παχύς, 'thick at the base.'

447. ὀξὺς ἔην. Here the sentence becomes independent, § 57, 4.

452. ὀλίγον, not with ἄχθος, but an adverb with ἐπείγει.

454. πύκα and στιβαρῶς both go with ἀραρυίας: the gate was closely fitted and strong. Some join εἴρυντο πύκα, but this gives a weak rhythm.

456. ἐπημοιβοί, 'overlapping'; a single bolt (κληῖς) was let into both (ἐπαρήρει).

457. ἐρεισάμενος, 'taking a firm stand.'

459. θαιρούς, 'hinges.'

460. οὐκ ἄν τίς μιν ἐρυκάκοι. So the MSS.: Aristarchus read οὔ κέν τίς μιν ἐρύκακεν.

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